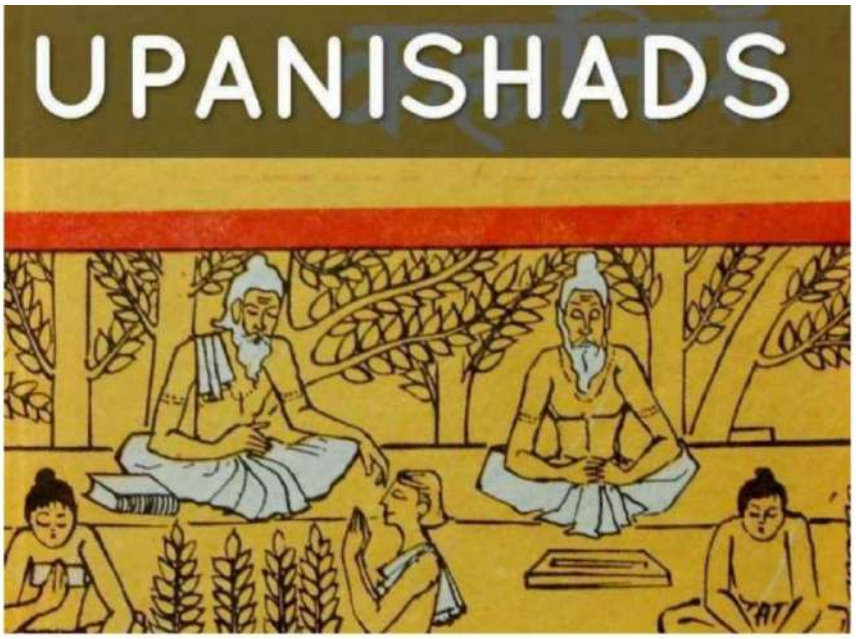
Dr. M. Thirumaleshwar

Eleven Famous Upanishads - Introduction



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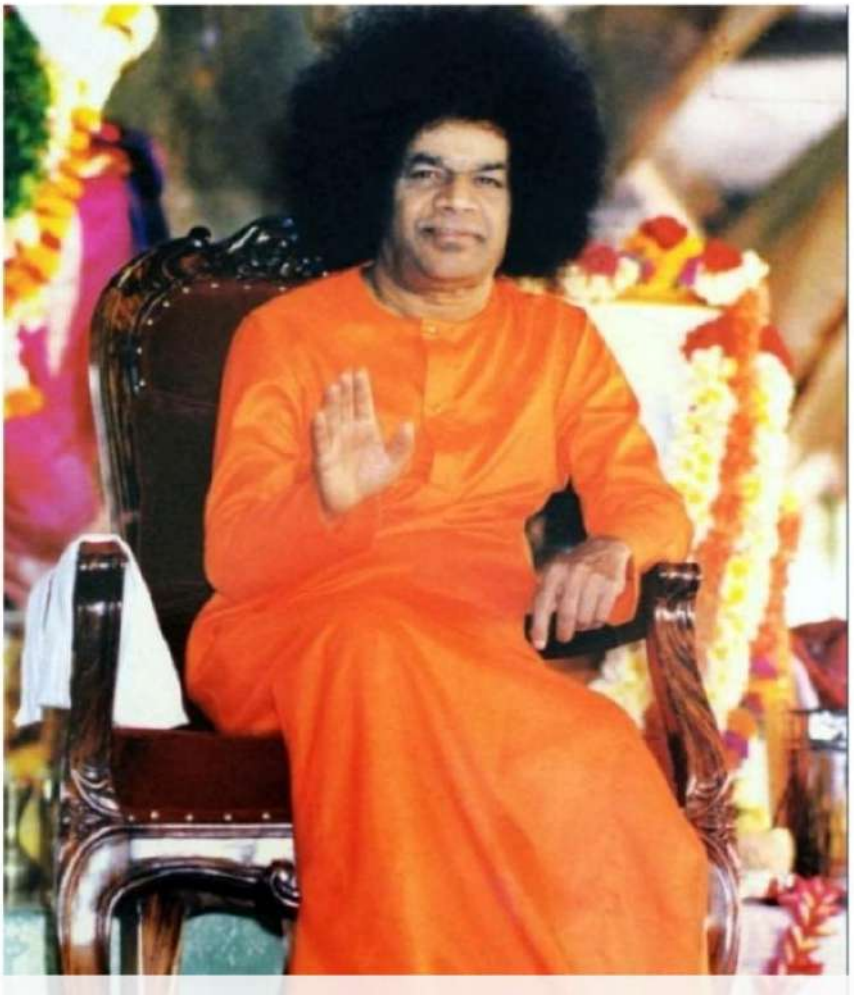
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "Eleven Famous Upanishads".

In this free ebook entitled " Eleven Famous Upanishads" following eleven free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. Upanishads - Introduction and Isavasyopanishad
2. Kathopanishad
3. Mundakopanishad
4. Mandukyopanishad
5. Brihadaranyakopanishad
6. Prasnopanishad
7. Kenopanishad
8. Chandogyopanishad
9. Aithareyopanishad
10. Taittiriyopanishad, and
11. Brahmanubhava Upanishad

YouTube videos : Here we have some discourses or chantings of respective Upanishads.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 5, 2023
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1. Upanishads - Introduction and Isavasyopanishad
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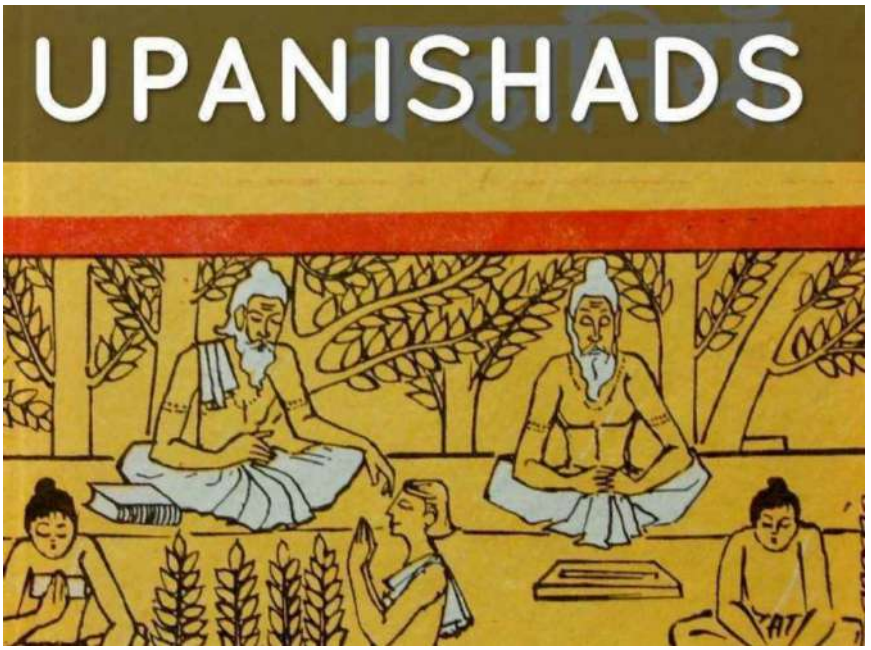
Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

In each ebook, do see the links under "YouTube Videos" too for chantings or discourses.

Dr. M. Thirumaleshwar

Upanishads - Introduction, and 1. Isavasyopanishad



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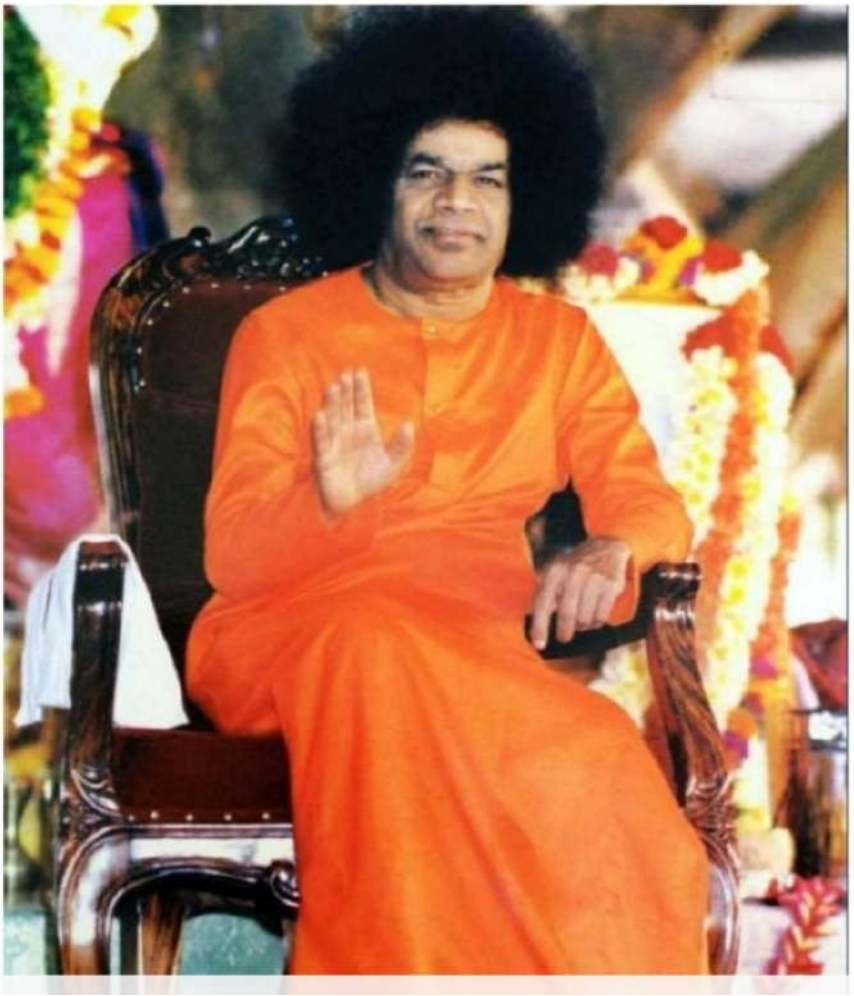

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PREFACE

This free ebook first gives an introduction to Upanishads and then briefly deals with one of the well known, major Upanishads, viz Isavasyopanishad.

Details about Isavasyopanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

YouTube videos :.Chanting of Isavasyopanishad in Prasanthinilayam and in Swaminarayan temple, Surat are given.

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I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, Vedicheritage site of Govt of India, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 27, 2023
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

Introduction

Man is essentially Divine. However, he believes himself to be an individual, limited and temporary, because he is entangled in the characteristics of the Five Elements, namely, sound, touch, form, taste and smell. This error brings about joy and grief, good and bad, birth and death. To escape from this association with the elements, to rid oneself of the pulls of their characteristics, is the sign of Liberation, called in Sanskrit as Kaivalya, Moksha or Mukthi. Names may change, but the achievement is the same. While entangled in the five elements, man is attracted, distracted or disappointed by them. All this causes distress. Wealth, possessions—vehicles, buildings—all these are transmutations of the elements.
Man craves for them. When he loses them or fails to get hem, he spurns them.

Let us take the Five Elements, one by one. The living being has the first one, the Earth, as its base. Water, the second, is the basis for the earth. Water is produced from Fire. The third element, Fire itself emanating from Wind, the fourth. Wind or Vayu arises from Ether, or Akasa. Akasa emerges from the Primal Nature and the Primal Nature is but the manifestation of one aspect of the majesty of God, or the Supreme Sovereign Atma, the Paramatma. Seeking to reach that Paramatma, the source and core of the Universe, the Individual or Jivi, who has entangled himself in the elements, has to overcome, by discrimination and steady practice of detachment, the bonds one by one. Such a person is a Sadhaka. He who wins in this struggle is the Jivanmuktha. “Liberated even while alive.”
For the process of such discrimination and for the visualisation of one’s innate reality, one has to study the Upanishads. They are collectively called Vedanta. They form the Jnana Kanda of the Vedas, the section that deals with the Higher Wisdom. Liberation from the consequences of Ignorance can be secured only by Knowledge, or Jnana. The Upanishads themselves declare, “Jnaanaad eve thu kaivalyam”; “By Knowledge alone can freedom be won.”

The Vedas are reputed to be “three sectioned.” “Kandathrayathmakam”; the three sections being Jnana, Upasana and Karma. These three are found in the Upanishads too. They provided the basis for the Adwaitha, Visishtadwaitha and the Dwaitha systems of Philosophy too. The name Upanishad denotes the study and practice of the innate truth: the name, Brahma Vidya, denotes the supremacy of spiritual contemplation. The name, Yogasastra, denotes the mental churning that brings success. What is the fundamental activity which is required of man? What is the basic thing to be known? It is only one’s basic reality. The Upanishads describe the various stages and the various modes of this search for realising this.
The name is full of significance. Upa means the process of studying with Nishta or steadfastness. Shad means the attainment of the Ultimate Reality. The name Upa-ni-shad arose for these reasons. The Upanishads teach not only the principles of Atma Vidya. They instruct the practical means of realisation also. They point out not only the duties and obligations one has to bear, but also the actions to be done and those to be avoided.
The Gita is but the essence of the Upanishads. Arjuna acquired, by the lessons of the Gita, the fruit of listening to the Upanishads. In the Upanishads, the statement, “Thath-thwam-asi,” “That thou art,” is found.

In the Gita, Krishna says to Arjuna, “I am Arjuna among the Pandavas,” that is to say. “I and You are the same.” This is the same as saying “Thou art That,” that Jiva and Easwara (God) are the same. So, whether it is the Gita or the Upanishads, the teaching is Non-duality, not Duality or qualified Monism. The human eye cannot delve into the microcosm or the macrocosm. It cannot read the mystery of the virus or the atom or the stellar universe. Therefore, scientists supplement the eye with the telescope and the microscope. Similarly, sages are able to experience Divinity through the eye of knowledge, gained by following the Dharma of moral conduct and spiritual discipline. When the human eye stands in need of an extraneous instrument to observe even the insignificant worm and virus, how can man refuse to go through the process of manthra when he desires to see the omnipresent transcendent Principle? It is very hard to acquire the eye of wisdom. Concentration is essential for this. And for concentration to develop and stabilise itself, three things are very important: purity of consciousness, moral awareness and spiritual discrimination. These qualifications are difficult to attain, to ordinary folk.

Man is endowed with the special instrument of discrimination, of judgement, of analysis and synthesis, which among all animals he alone possesses. He has to develop this and utilise it to the best purpose. Through this instrument he can realise the Immanent Divinity. Instead, man pesters himself and others with the question: Where does God reside? If He is real, why is He not seen? Hearing such queries, one feels like pitying the poor questioners. For, they are announcing their own foolishness. They are like the dullards who aspire for university degrees, without taking pains even to learn the alphabet. They aspire to realise God without putting themselves to the trouble of the Sadhana (spiritual discipline) required. People who have no moral strength and purity, talk of God and His existence and decry efforts to see Him. Such people have no right to be heard. Spiritual Sadhana is based on the holy Sastras. They cannot be mastered in a trice. They cannot be followed through talk. Their message is summed up in the Upanishads; hence, they are revered as authoritative.
They are not the products of human intelligence. They are the whisperings of God to man. They are parts of the eternal Vedas. The Vedas shine gloriously through all their parts. The Upanishads are authentic and authoritative, as they share the glory of the Vedas. They are 1180 in number; but through the centuries, many of them disappeared from human memory and only 108 have now survived. Of these 10 have attained great popularity, as a result of the depth and value of their contents.
The sage Vyasa classified the Upanishads and allotted them among the four Vedas. The Rig Veda has twenty-one branches and each branch has one Upanishad allotted to it. The Yajur Veda has 109 branches and 109 Upanishads. The Atharva Veda has fifty branches and fifty Upanishads were its share. The Sama Veda has a thousand branches and the balance, namely, 1000 Upanishads were its share. Thus, the 1180 Upanishads were assigned by Vyasa to the Four Vedas.
Sankaracharya raised the status of ten among the Upanishads by selecting them for writing his commentaries, and so they became especially important.Humanity stands to gain or fall by these ten. All who are seeking human welfare and progress are now apprehending whether even these ten will be forgotten, for neglecting them will usher in moral and spiritual disaster. There is no reason, however, for such fears. The Vedas can never be harmed. Pundits and those with faith should resolve to present before humanity these ten Upanishads at least. They are Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Thaithiriya, Aithareya, Chandogya and Brihadaranyaka. The remaining ninety-eight are Brahma, Kaivalya, Svethasva, Jabali, Hamsa, Garbha, Aruni, Paramahamsa, Amrith-anada,

Narayani, Amrithabindu, Atharvasikha, Atharvasira, Kasithara, Mathrayani, Nrisimhatapani,Brahmajabala, Maithreya, Kalagnirudra, Sulabha, Manthrika, Kshithi, Niralamba, Sarvahara, Vajrasuchika, Subharahasya, Thejobindu, Nadabindu, Dhyanabindu, Brahma Vidya, Atmabodhaka, Yoga, Thathwa, Narada-parivrajaka, Brahmana, Sita, Yogachudaamani, Nirvaana, Mandala, Dakshinamurthi, Skandaa, Sarabha, Adwaitha, Thaaraka, Mahanarayana, Sowbhagya-lakshmi, Saraswathirahasya, Mukthika, Bhavaricha, Rama-thapana, Ramarahasya, Mudgali, Vasudeva, Pingala, Sandilya, Mahabhikshuka, Yogasiksha, Sanyasa, Thuriyathitha,Parmaparivrajaka, Narasimha, Aksha-malika, Annapoorna, Ekakshara, Akshika, Adhathya, Surya, Kundisakhya, Aatma, Savithri, Parabrahma, Pasupatha, Thripurathapana, Avadhootha, Thripura, Devi, Bhavana, Katha, Yogakundali, Rudrahrdaya, Rudraksha, Bhasma, Darsana, Ganapathi, Thahasata, Mahavakya, Panchabrahma, Gopalathapani, Pranagnihothra, Garuda, Krishna,Datthatreya, Varahaa, Yajnavalkya, Sathyaayana, Avyektha, Hayagriva, and Kalisantharna.

The Upanishads have also inspired other works on Geography, Astronomy, Astrology, Economics and Political Theory, as well as the eighteen Puranas comprising Skanda, Siva, Garuda and others. The Vedas and the Upanishads are the very foundation for Sanathana Dharma.

There is one interesting feature to be noted. This religion has no one Founder as the others have. That invisible unknown founder is God, the source of all wisdom. He is the Prophet of this Sanathana Dharma. He is the Founder. His Grace and His Inspiration manifested through the pure Sages and they became the spokesmen of this Dharma. When the moral purity of men degenerates, God is taking form as grace and inspiration in sages and teachers. He has also spoken through the Upanishads the Sathya-Jnana, the Wisdom concerning the Reality.

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Ref: vedicheritage.gov.in

Upanishads

UPANISHADS

Now, we discuss to the concluding part of the Veda namely 'the Upanishads. The Upanishads come towards the end of the Aranyakas. If the Samhita is likened to a tree, the Brahmanas are its flowers and the Aranyakas are its fruit yet not ripened, the Upanishads are the ripe fruits.

1.Nature of Upanishads

The Vedas are generally considered to have two portions viz., *Karma-Kanda* (portion dealing with action or rituals) and *Jnana-Kanda* (portion dealing with knowledge). The Samhita and the Brahmanas represent mainly the*Karma-Kanda* or the ritual portion, while the Upanishads chiefly represent the *Jnana-Kanda* or the knowledge portion. The Upanishads, however, are included in the *Shruti*. They are at present, the most popular and extensively read Vedic texts.

The Upanishads are often called '*Vedanta*'. Literally, *Vedanta* means the end of Veda, *Vedasya antah*, the conclusion (*Anta*) as well as the goal (*Anta*) of the Vedas. Chronologically they came at the end of the Vedic period. As Upanishads contain difficult discussions of ultimate philosophical problems, they were taught to the pupils at about the end of their course. The chief reason why the Upanishads are called the 'end of the Veda' is that they represent the central aim of the Veda and contain the highest and ultimate goal of the Veda as they deal with Moksha or Supreme Bliss.

2.Meaning of the word 'Upanishad'

The word 'Upanishad' has been derived from the root Sad (to sit), to which are added two prefixes: *Upa* and *Ni*. The prefix *Upa* denotes nearness and *Ni* totality. Thus, this word means 'sitting near by devotedly'. This no doubt refers to the pupil's sitting down near his teacher at the time of instruction. The word in course of time gathered round it the sense of secret teaching or secret doctrine (*Rahasya*) which was imparted at such sittings. Upanishads are frequently spoken of as *Rahasya* (secret) or *Guhya* (mystery) also. We find in Upanishads, that due to secrecy and mystery of the teachings, a teacher refuses to impart instruction to a pupil who has not proved his worthiness to receive the instruction. Through another definition, the word primarily signifies knowledge, yet by implication it also refers to the book that contains that knowledge.

3.Number of Upanishads

There is a good deal of speculation concerning the number of Upanishads. Traditionally, the old Upanishads had their place in the Brahmanas and Aranyakas. There is only one instance of a Samhita containing Upanishad – the Vajasaneyi Samhita comprises the Ishavasya Upanishad forming the 40th Book.

In later times, the Upanishads obtained a more independent position but still they professed to belong more particularly to one or the other of the four Vedas.

It is difficult to ascertain the exact number that should be regarded as authentic Upanishads. A religious system is considered valid in India only when it is supported by *Shruti*, hence the founders of religious sects have sometimes written books and called them Upanishads in order to give their views scriptural authority. The *Allah*Upanishad, for instance was composed in the sixteenth century, at the time of emperor Akbar.

Different estimates of their number have been given by scholars and they have been put by some scholars at as many as 200.

One hundred and eight Upanishads are enumerated in the Muktikopanishad and a popular edition contains them. However, among these Upanishads, ten Upanishads, the names of which have been mentioned in the Muktikopanishad, are considered the most important Upanishads from the point of view of Vedantic Philosophy.

Ten Principal Upanishads known as 'Dashopanishad' are :Isha, Kena, Katha , Prashna , Munda , Mandukya, Taittiriya, Aitareya, Chandogya and Brihadaranyaka.

Besides, Shvetashvatara, Kaushitaki and Maitrayaniya Upanishads are often listed in old Upanishads.

4.Division of Upanishads

According to the Muktikopanishad 108 Upanishads are divided according to four Vedas are as follows:

1. 10 Upanishads from the Rigveda
2. 19 Upanishads from the Shukla-Yajurveda
3. 32 Upanishads from the Krishna-Yajurveda
4. 16 Upanishads from the Samaveda and
5. 31 Upanishads from the Atharvaveda.

The Principal thirteen Upanishads, related to the Vedas are:

(A) Upanishads of the Rigveda :

1. (1) Aitareya Upanishad,
2. (2) Kaushitaki Upanishad

(B) Upanishads of the Shukla-Yajurveda:

1. (3) Brihadaranyaka Upanishad,
2. (4) Isha Upanishad

(C) Upanishads of the Krishna-Yajurveda:

1. (5) Taittiriya Upanishad,
2. (6) Katha Upanishad,
3. (7) Shvetashvatara Upanishad,
4. (8) Maitrayaniya Upanishad

(D) Upanishads of the Samaveda:

1. (9) Chandogya Upanishad,
2. (10) Kena Upanishad

(E) Upanishads of the Atharvaveda:

1. (11) MundakaUpanishad,
2. (12) MandukyaUpanishad,
3. (13) Prashna Upanishad.

5. Major theme of Upanishads

The Upanishads are religious and philosophical treatises. They constitute the last phase of the Vedic revelation. They represent the knowledge of Brahman (*Brahma-Vidya*). What is this world? Who am I? What becomes of me after death? – Such questions are asked and answered in these Upanishads. The essential theme of the Upanshads is the nature of the world and God. Already in the hymns of the Rigveda, we notice here and there a shift of emphasis from the innumerable gods to the one Infinite as in the famous passage. '*Ekam sad vipra bahudha vadanti* '. This becomes more pronounced in the Upanishads and is very well illustrated here. The doctrine of true knowledge and salvation are major subjects of the Upanishadic philosophy. These treatises mark the culmination of the earlier line of investigation into the nature of ultimate reality.

In the Upanishads, we get an intelligible body of verified and verifiable spiritual insights mixed with a mass of myths and legends and cosmological speculations relating to the nature and origin of universe. Besides, Brahman and His creation, are also discussed in these texts.. The principal contents of the Upanishads are philosophical speculations. The spirit of their contents is anti-ritualistic. Although the subject-matter of most of the Upanishads is almost the same, yet each Upanishad has its own unique idea or ideas and its own method of enquiry.

6. Importance of Upanishads

(1) The Upanishads occupy a unique place in the development of Indian philosophical thought. They contain the highest authority on which the various systems of philosophy in India rest. So Vedanta Philosophy is directly related to the Upanishads. Not only the Vedanta philosopher professes his faith in the ends and objects of the Veda, but the Sankhya, the Vaisheshika, the Nyaya and Yoga philosophers, all pretend to find in the Upanishads some warranty for their tenets.

(2) The Upanishads are associated with the Vedas and make the entire range of Vedic knowledge as complete. 'The Upanishads generally mention the Vedas and their study with respect. Certain verses from the Vedas, such as the *Gayatri*, form the subject of meditation here.

(3) *Brahmavidya* or the knowledge of Brahman, the Supreme Reality is the great kingdom of the principal Upanishads. They give importance to 'Knowledge' alone. Any one having knowledge may be Guru or Acarya. Even kings approached to them for the attainment of knowledge. The story of Satyakama Jabala, who though unable to give his father's name, was yet initiated into spiritual life, shows this fact. In the Chandogya Upanishad (4.1-3) Raikva a Brahmana not by caste but by his knowledge, instructed king Janashruti. In the same Upanishad (5.3), the king Pravahana instructed the Brahmana Gautama in the new doctrine of transmigration. This story together with the one in which king Ashvapati kaikeya instructed five Brahmanas in the doctrine of Atman (Chan. Up. 5.11) shows that for Upanishads knowledgeable person is the most important and not the Brahmana, Kshatriya or anyone else.

(4) Each of the Vedas has many *Mahavakyas* or great sayings. But four *Mahavakyas* found in the Upanishads related to four Vedas are very important, thought-provoking and powerful. These spell out the non-duality of the *Jiva* and the Brahman-*Prajnanam Brahma- –RigvedaAham Brahmasm – YajurvedaTattvamasi –- SamvedaAyamatma Brahma –Aharvaveda*

(5) Without understanding the Upanishads, it is impossible to get an insight into Indian history and culture. Every subsequent development of philosophy and religion in India has drawn heavily on the Upanishads.

By Dr.Shashi Tiwari (Retd.), Sanskrit Department, Delhi University.

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Ref: Upanishad Vahini by Sri Sathya Sai Baba

1. ISAVASYOPANISHAD

The Lord, intent on the regeneration of the world, communicated Vedas through Hiranya-garbha. Then, Hiranyagarbha, in turn, passed them onto His Ten Manasaputhras (Sons born out of the mind) including Athri and Marichi. From them, the Vedas spread among humanity, handed down from one generation to another. As time passed, ages accumulated and continents moved. Some Vedas got lost, or were neglected as too difficult for comprehension and only Four have survived into modern times. These Four were taught by Vedavyasa, the greatest among the exponents of the Vedas, to his disciples in the Dwapara Yuga (The era in which the Divine and the demoniac elements were in the same kingdom).

When Vyasa was thus expounding the Vedas, engaged in spreading the sacred scripture, one disciple of his, Yajnavalkya by name, incurred his wrath and as apunishment, he had to regurgitate the Yajur Veda that he had already learned, into the custody of his guru and leave the place to take refuge in Suryadeva, the treasure- house of the Vedas. Just then, the Rishis who revere the Vedas, flew into the place in the shape of Thiththiri birds and ate up the regurgitated Yajur Veda. That particular section of the Veda is called “Thaithiriyam.”

Meanwhile, Suryadeva was pleased with the devotion and steadfastness of the unfortunate Yajnavalkya. He assumed the form of a Vaji or Horse and blessed the sage with renewed knowledge of the Yajur Veda. The sections thus taught by the Vaji came to be called ‘Vajasaneyi.’ The Yajur Veda as promoted by Vedavyasa is called Krishnayajur Veda and that handed down by Yajnavalkya as the Sukla Yajur Veda.

In these, the first few chapters are Manthras connected with the Karma Kanda and the last few sections deal with Jnana Kanda. The Isavasya Upanishad is concerned with this Jnana Kanda. Since the opening manthra of this Upanishad starts with the words, 'Isavasyam,' the Upanishad is called by that name.

Isavaasyamidam sarvam yathkinchajagathyaam jagath Thena thyakthena bhunjethaah, maa gridhah kasya swiddhanam.

"All things of this world are transitory, the evanescent, are enveloped by the Lord who is the real Reality of each. Therefore, they have to be used with reverent renunciation, without covetousness or greed for they belong to the Lord and not to any one person." This is what this sloka means.

That is to say, the Universe is the Immanence of the Lord, His Form, His Body. It is wrong to take the Universe and Its Lord as different. It is a delusion, a product of the imagination of man. Just as your image under the water is not different from you, the Universe (which is His Image produced on your Ignorance) is the same as He.

So long as man has this delusion, he cannot visualise the Reality immanent in him. On the other hand, he will slide into wrong thoughts, words and deeds. A piece of sandalwood if kept in water will produce a bad smell; but, if it is taken out and rubbed into paste, the former perfume will return. When the authority of the Vedas and Sastras is respected and when discrimination is sharpened on the practice of Dharma Karmas, the evil smell of wrong and wickedness will vanish and the pure innate perfume of the Atma will emerge. Then, the duality of doer and enjoyer will disappear. Then, you reach the stage called Sarva Karma Sanyas, the withdrawal from all activity. In this Upanishad, this type of Sanyasa is described as the pathway to Liberation or Moksha.

The Sanyasa which involves the destruction of the three urges (for a mate, for progeny and for wealth) is very difficult to attain without purity of the chiththa or mind.

In this Upanishad, the means for getting this is declared in the second manthra. That is to say, carry out the Agni-hothra, etc. prescribed in the Sastras, believe that for liberation one has to be actively engaged in such work and get convinced that no sin can cling so long as one is so engaged. Work without the desire for the fruit thereof slowly cleanses impurities like the crucible of the goldsmith. The pure mind is Jnana. It is the consummation of detachment.

If you are able to divest yourselves of desire when you are doing work, no impurity can touch you. You know the "Chilliginji" seeds when dropped into muddy water have the power of separating the dirt and depositing it at the bottom. The seeds too sink to the bottom and slip out of sight! In the same way, those who are adept in doing Karma without attachment will have their minds perfectly cleansed and the results of their acts will lose effectiveness and sink to the bottom.

Out of the eighteen manthras in this Upanishad only the first two deal directly with the problem of Liberation and its solution. The other sixteen elaborate this solution and serve as commentaries thereon.

The Atma never undergoes any modification, yet it is faster than the mind! That is the mystery and the miracle. It appears to experience all states, but it has no growth, decline or change. Though it is everywhere it is not perceivable by the senses. It is because of its underlying existence and ever-present immanence that all growth, all activities, all changes take place. Cause and effect act and react on account of the Basic stratum of the Atmic reality. Why, the very word, “Isa " carries this meaning. The Atma is near and far, inside and outside, still and moving. He who knows this truth is worthy of the name, Jnani.

The ignorant can never grasp the fact of Atmic immanence. Those who are conscious can see things and can feel their presence near them. Those who have lost awareness will search for the lost jewels though they actually wear them at the moment. Though one may know all things, he conceives the Atma as existing in some unapproachable, unreachable place on account of loss of consciousness. But the Jnani, who is aware, sees the Atma in all beings and all beings as Atma. He sees all beings as the same and perceives no distinction or difference. So he saves himself from duality.

The Isavasya makes this great Truth clear to all. The Jnani who has tasted that vision will not be agitated by the blows of fortune or the enticements of the senses.He sees all beings as himself, having his own innate identity. He is free from bondage, from Dharma and Adharma, and the needs and urges of the body. He is ‘Swayamprakasa’ (Self-luminous). So, the Jiva-rupa is not his genuine form, no, not even the gross and the subtle bodies called the Sthula (gross) and the Sukshma (subtle) sariras (bodies).

That is why in the first manthra of the Isavasya, the Jnana Nishta characterised by the absence of craving of any sort is expounded. This is the primary Vedartha; but those who have cravings will find it difficult to get stabilised in that Nishta or state of mind. For such, the second manthra prescribes a secondary means, the Karma Nishta (steady pursuit of good deeds). The rest of the manthras elaborate and support these two nishtas (disciplines)—based on Jnana and Karma. Karma Nishta has desire and delusion as the cardinal urges. Jnana Nishta has Vairagya, the conviction that the world is not Atma, that is to say, not true, and therefore, it is profitless to have any dealings with it. Such an attitude to Vairagya is the gateway to Jnana Nishta. From the third to the eighth manthra, the real nature of the Atma is depicted, through the condemnation of the Avidya (ignorance) which prevents the understanding of the Atma.

Thus the Isavasya teaches the lesson of renunciation through the first manthra and the lesson of “liberating activity” through Karma devoid of Raga (passion, attachment) and Dwesha (anger, hate, repulsion) in the second manthra. In the fourth and fifth manthra, it speaks of Atma Tatwa (Faith in the Lord) and later of the fruits of the knowledge of that Atmathatwa. In the ninth manthra, the path of progressive liberation or Karmamukthi (useful for those who are too weak to follow the path of total renunciation but who are adepts in acts that are conducive to moral development and inner purification) is laid down. This is the path which coordinates all Karma on the principle of Upasana (worship or contemplation of God). Those who are engaged in acts contrary to Vidya (Knowledge) are full of Ajnana (Ignorance), it says. Those who confine themselves to the study and practice of divine forms are even worse, for their desire is for powers and skills. Vidya leads to Deva Loka; Karma leads to Pithr Loka, it is said. So the Jnana that results in Atma sakshathkara or

Self-realisation is something quite distinct from these. No attempt to coordinate the two can succeed.

Of course, one should not engage in anything opposed to the Sastras; and all actions are classed as Avidya, in the ultimate analysis. At best, Karma can help only to cleanse the mind and the Upasana of Gods can lead to single-mindedness. The Upasana has to rise to the level of the worship of the Cosmic Divinity, the Hiranyagarbha. It has to ripen and develop into Jivanmukti (Liberated soul), before the end of this life.

The Devatha-Jnana and the Karma Nishta have both to be complementary and co-ordinated. Then, one can escape the round of birth and death and become Divine.

*****

YouTube Videos

Sri Sathya Sai official:

Isavasyopanishad: https://youtu.be/03PVuhWg_xw?si=52vmDFhgu7vwH-iI

Isavasyopanishad with lyrics: https://youtu.be/Ax6b1et4s1c?si=5cpGpk_KfbiQ1hmq

From Swaminarayan temple, Surat:

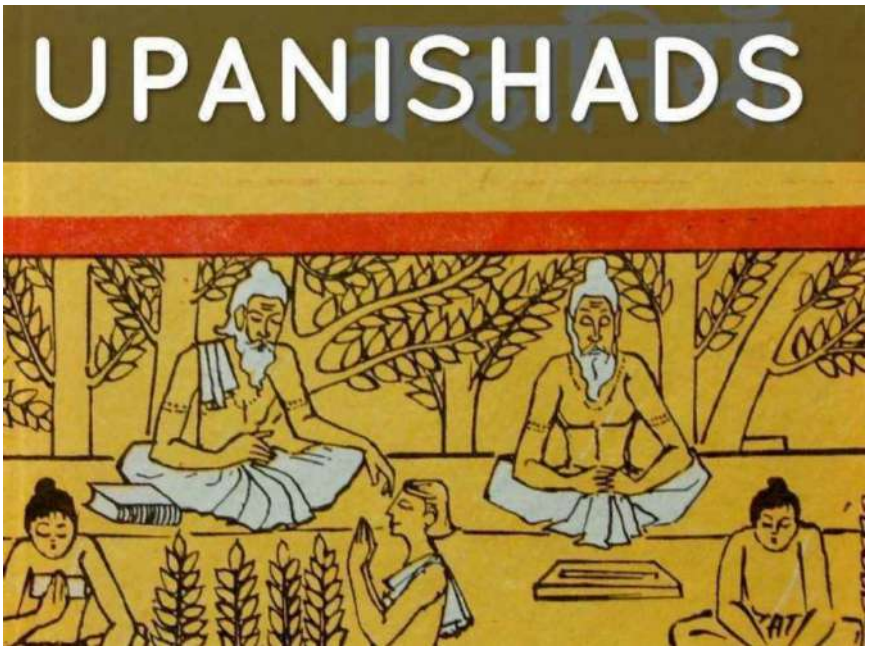
Isavasyopanishad with lyrics: https://youtu.be/mzczDkOtk0k?si=PYvdGuMw9ksjhFS8

***

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
2. Kathopanishad



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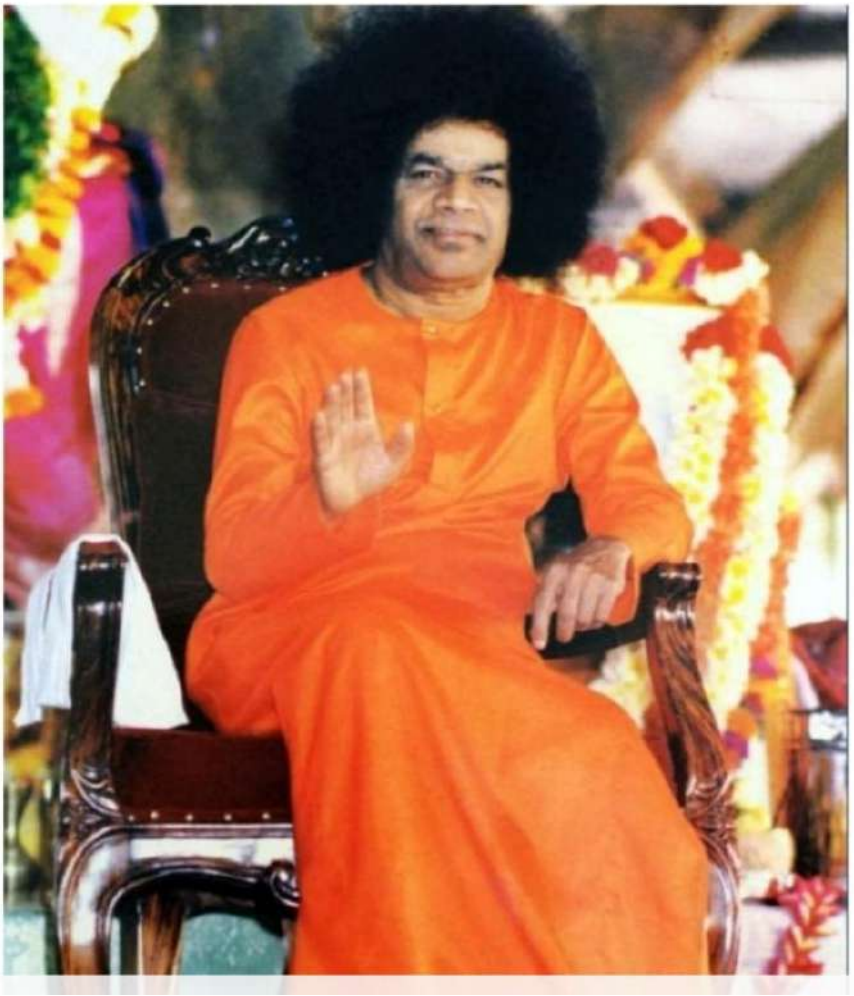
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Kathopanishad.

Details about Kathopanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.
Explanations by Swami Sivananda are also given in detail.

YouTube videos :.Lecture by Parivrajika Divyanandaprana is given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, sivanandaonline.org, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 29, 2023
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

KATHOPANISHAD

The story of Nachiketha, who was initiated in spiritual discipline by Yama Himself, is found in this Upanishad. The same story is also mentioned in the Thaithiriya Brahmana and in the Mahabharatha too, in the 106th Chapter of the Anusasanaparva. This Upanishad has become famous on account of its clarity and depth of imagination. Many of the thoughts expressed in it can be found in the Bhagavad Gita. Since it belongs to the Katha Saakha of the Krishna Yajur Veda School, it is called Kathopanishad.

A very strict ritualist, Vaajasravas, also known as Gouthama, performed a Yaga (Sacrifice). As part of the sacrifice he gave away cows that were no longer able to eat grass or drink water, much less yield milk! They were too old for any useful purpose. Seeing this, his virtuous and intelligent son, Nachiketha by name, realised that his father was in for a great deal of sorrow, as a consequence of the sinful gifts. The boy wanted to save his father from his fate as far as it lay in his power. So, he asked his father, to whom he intended to offer him as a gift! He importuned that he too should be given away to someone. At this the father got so incensed that he shouted in disgust, “I am giving you to the God of Death.” At this he resolved that his father’s words must not be falsified though they were uttered in the Jiva Loka, infected with birth and death. So he persuaded his father to offer him, in a strict ritualistic style, as a gift to Yama. Nachiketha promptly proceeded to the abode of the God of Death. He had to wait three nights before he could see Yama. Yama felt sorry for the delay and promised Nachiketha three boons, one for each night he spent outside his doors.

Nachiketha wanted first, that when he returned to his native place and home at His behest, his father must welcome him gladly, bereft of all anger at his former impertinence, and full of mental equanimity. His second desire was to know the secret of the absence in heaven of hunger or thirst or the fear of death. Yama gladly gave him these boons. In addition Yama initiated him into a special ritual, and its Mystery. Nachiketha listened reverentially and grasped the details of that ritual quickly and clearly. Yama was so delighted with his new disciple that He gave the Yaga a new name, Nachiketha Agni! This was an extra boon for the young visitor. Nachiketha said, “Master, man is mortal; but, some say that death is not the end, that there is an entity called Atma which survives the body and the senses. Others argue that there is no such entity. Now that I have the chance, I wish to know about the Atma from you.”

Yama desired to test the credentials of his questioner’s steadfastness and eagerness to know the Highest Wisdom. If he was undeserving, Yama did not want to communicate the knowledge to him. So, He offered to give him instead, various other boons, related to worldly prosperity and happiness. He told him that the Atma is something very subtle and elusive, that it is beyond the reach of ordinary understanding and He placed before him other attractive boons that could be enjoyed more quickly and ‘better.’ Nachiketha replied, “Revered Master! Your description of the difficulty of understanding it makes me feel that I should not let go of this chance because I can get no teacher more qualified than You to explain it to me. I ask this as my third boon and no other. The alternative boons You hold

before me cannot assure me the everlasting benefit that Atmajnana (wisdom of true self) alone can bestow."

Seeing this Sraddha and this steadiness Yama was pleased, and He concluded that Nachiketha was fit to receive the highest wisdom. He said, "Well, My dear boy! There are two distinct types of experiences and urges, called Sreyas and Preyas. Both affect the individual. The first releases. The second leashes. One leads to salvation the other to incarceration! If you pursue the Preya path, you leave the realisation of the highest goal of man, far, far behind. The Sreya path can be discerned only by the refined intellect, by Viveka (discrimination); the Preya path is trodden by the ignorant and the perverted. Vidya (knowledge) reveals the Sreyas and Avidya (ignorance) makes you slide into the Preyas. Naturally, those who seek the Sreya road are very rare."

Yama continued: "The Atma is agitationless, unruffled. It is Consciousness, infinite and full. He who has known the Atma will not be moved by the dual ideas of 'is' and 'is-not,' 'do-er' 'not-doer,' etc. The Atma is not even an object to be known! It is neither knower, known nor knowledge. Discovering this is the most supreme Vision. Informing one of these is the most supreme instruction. The Instructor is Brahmam. The instruction is Brahmam and the Instructed is also Brahmam. Realisation of this ever-present Truth saves one from all attachment and agitation, and so it liberates one from Birth and Death. This great Mystery cannot be grasped by logic. It has to be won by Faith in the Smrithis and experienced."

"The Atma is capable of being known only after vast perseverance. One has to divert the mind from its natural habitat—the objective world—and keep it in unwavering equanimity. Only a hero can succeed in this solitary internal adventure and overcome the monsters of egoism and illusion! That victory alone can remove grief."

The teaching of the Vedantha is that the Highest Truth is capable of being realised by all. All the texts proclaim so with one voice. They also say that the Pranava or the syllable Om is the symbol of the Para (higher) and the Apara (lower) Brahmam. They declare that the Upasana of the Pranava brings within your reach even the Hiranyagarbha (the manifestation of God) stage and helps you to attain two stages of Brahmam, too. The Hiranyagarbha is enveloped by the thinnest veil of Maya and through Om, it can be rent asunder, and both Para and Aparabrahmam realised.

The Kathopanishad also elaborates on the Atma in various ways. It says that the Atma is not measurable, that it can never be contained by limitations, though it appears so. The image of the Sun in a lake quivers and shakes due to the quivering and shaking of the water; the Sun is but a distant witness. It is unaffected by the media which produce the images. The Atma likewise is the witness of all this change in space and time.

The Jiva, the Individualised Ignorance, is the participant of the fruits of action, of right and wrong, of good and evil. The Jivi forges bondage through egoism and loosens the bonds through buddhi (intellect), the counter force of ignorance. Realise that all is won the moment the Indriyas (external and internal) are put out of action. Discard them as false and misleading. Merge them all in the Manas (mind). Throw the Manas back into the Buddhi and the Buddhi or Individualised Intelligence into the Cosmic Intelligence of Hiranyagarbha. And, having reached that stage of Sadhana, merge the Cosmic intelligence in the Atmathatwa of

which it is but a manifestation. Then you attain the stage of Nirvikalpasamaadhi, the perfect unruffled equanimity of Absolute Oneness which is your true Nature. That is the secret propounded by this Upanishad; that and the fact that all Creation is a proliferation of Nama (name) and Rupa (form).

Misled by the mirage, you are unable to see the desert waste. Frightened by the snake (superimposed by you on the rope) you are unable to discern the basic reality. The beginningless delusion that haunts the Jivi has to be broken through. The 14th Manthra of this Upanishad wakes up the Jivi from the sleep of ages and leads him on towards the goal.

The Atma is beyond Sabda (sound), Sparsa (touch), Rupa, Rasa (taste) and Gandha (smell); it knows no end. The senses are object-bound outward-bound. UPANISHAD VAHINI 2 3 The Atma is the prime instrument for all activity and knowledge, the inner motive-force behind everything. This delusion of manifoldness, variety, multiplicity, many-ness, has to die. It is born of Ajnana. The “many” is a mirage caused by “circumstances.” The feeling that you are separate from the One is the root of all this seeming birth and death, which the individual appears to go through. Yama then declared the Nature of Brahmam to Nachiketha, to remove his doubts on that point.

Like a light hidden by smoke, the Thumb-sized Purusha (the Angushtamaathra) is eternally shining. As the torrent of rain falling on a peak is shattered downwards in a thousand streams, the Jivi, who feels many-ness and difference, falls down through many-ness and goes to waste. This Upanishad announces that there is nothing higher than the Atma or even equal to it. The roots of a tree are invisible. They are hidden underground; but their effect is evident in the flowers that are visible, is it not? So too, this Samsaravriksha (the tree of life). From that experience, you have to infer that the root, Brahmam, is there as sustenance and as support, said Yama.

The Tree of Samsara is like the magician’s mango tree; it is just an illusion. He who has purified his Buddhi can see in it, as in a fine mirror, the Atma, in this very life. Brahmam is the Jneyam, the thing known to the seeker 2 4 UPANISHAD VAHINI of knowledge. It is the Upaasyam, the thing attained by the seeker of attainment. The Jnani is liberated by his visualisation of Brahmam, but the Upasaka reaches Brahma Loka after death. There, he merges in Hiranyagarbha and at the end of the Kalpa (Age), he is liberated along with the Hiranyagarbha Itself.

Nachiketha understood without a flaw this Brahma Vidya that Yama taught him, he was released by Death and attained Brahmam. So far as this Brahma Vidya is concerned, even he who attempts to know what it is becomes thereby a better personality, free from the taint of sin.

This Upanishad has taught in many ways the fundamental subjects: Pranavaswarupa, Sreyas and Brahma Vidya. My resolve is to tell you now the essence of these teachings. Of course one Manthra is enough to save those who have sharpened intelligence and who are full of the yearning to escape. For the dull-witted, sense prompted individual immersed in secular pleasure-seeking, advice, however plentiful, is a waste.

The Atma is like the ocean. To instruct a person about it, you need not ask him to drink the entire ocean. A single drop placed on the tongue will give him the needed knowledge. So too, if you desire to know the Upanishad, you need not follow every Manthra. Learn and experience the implication of one Manthra. You can realise the Goal without fail. Learn and practise. Learn to Practise. That is the secret of the Teaching.

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Ref: https://www.dlshq.org/books/kathopanishad/

KATHOPANISHAD

INTRODUCTION

by Swami Sivananda

Salutations to Lord Yama, son of Vivasvan (Surya)!

The Kathopanishad is divided into six Vallis. Valli literally means a creeper. A Valli, like a creeper, is attached to the Sakhas or Branches of the Veda. Valli is used in the same sense as Parvam, joint, shoot, branch, i.e., a division. This Upanishad is also divided into two Adhyayas (chapters) of three Vallis each.

This is one of the most beautiful Upanishads in which the eternal truths are given in the form of a narrative. The narrative is taken from Taittiriya Brahmana (3-11-8) with some variation. The same story is told in the Taittiriya Brahmana, only with this difference, that in the Brahmana, freedom from death and birth is obtained by a peculiar performance of a sacrifice, while in the Upanishad, it is obtained by knowledge only. The story is as follows:

Vajasravasa, wishing for reward, sacrificed all his wealth. He had a son, called Nachiketas. While he was still a boy, faith entered into him at the time when the cows, that were to be given by his father as presents to the priests, were brought in. He said: “Father, to whom wilt thou give me?” He said so a second and a third time. But father turned round and said to him: “To Death I give thee.”

Then a voice said to young Nachiketas as he stood up: “He (thy father) said, ‘Go away to the house of Death, I give thee to Death’. Go therefore to Death, when he is not at home, and dwell in his house for three nights without eating. If he should ask thee ‘Boy, how many nights hast thou been here?’, say, ‘Three’. When he asks thee, ‘What didst thou eat the first night?’, say, ‘Thy offspring’; ‘What didst thou eat the second night?’, say, ‘Thy cattle’; ‘What didst thou eat the third night?’, say, ‘Thy good works’.”

He went to Death, while he was away from home, and he dwelt in his house for three nights without eating. When Death returned, the following took place: ‘Boy, how many nights hast

thou been here?' He answered, 'Three'. 'What didst thou eat the first night?'–'Thy offspring'. 'What didst thou eat the second night?'–'Thy cattle'. 'What didst thou eat the third night?'–'Thy good works'.

Then Death said: 'My respect to thee, O venerable sir, choose a boon'. 'May I return living to my father?'–said Nachiketas. 'Choose a second boon', said Death. The boy replied: 'Tell me how my good works may never perish'. Death then explained to him the Nachiketa fire (sacrifice), and hence his good works do not perish.

'Choose a third boon', said Death. Nachiketas said: 'Tell me how to conquer death'.

Then Death explained to him this (chief) Nachiketa fire (sacrifice), and hence he conquered death.

This Upanishad has become very popular not only in India but everywhere in the world. It has been translated into many languages. It is a branch or recension of the Krishna Yajurveda. It forms part of the Katha-Sakha Brahmana of the Krishna Yajurveda. A few verses from this Upanishad occur in the Bhagavad Gita. It deserves the most careful consideration of all who are interested in the growth of religious and philosophical ideas. The sublime doctrines of Vedanta are presented in this Upanishad in a very attractive and charming manner.

The Katha Upanishad has always been considered as one of the best Upanishads. It has won the appreciation of many English, French and German writers also. They regard this Upanishad as the best book on philosophy and poetry of ancient Hindus. In elevation of thought, depth of expression, beauty of its imagery, no Upanishad is equal to the Kathopanishad.

The comparison of the body with a car or chariot, the soul with the Lord of the chariot, the intellect with the rider, the mind with the rein, the senses with horses, the five objects of the senses with the roads, is indeed very beautiful.

In this Upanishad, the way to attain Self-realisation is fully treated.

From such passages as, "This Atman is difficult to be known, It is very subtle, It cannot be obtained by arguing", it is quite evident that revelation or direct intuition (*Aparoksha-anubhuti*) is the source of the knowledge of the Self.

From such passages as, "A wonderful teacher is required", "Arise, awake, having reached the excellent teacher, learn" (III-14), "How can this Atman be realised otherwise than from those who say that It exists" (VI-12), it is quite clear that a realised Guru is necessary to lead the aspirants in the spiritual path.

From the 11th Mantra of the 6th Valli, you will understand that this Upanishad recognises the necessity of Yoga as well. This Mantra says: "The firm control of the senses they regard as Yoga. At that time one becomes vigilant, for Yoga is acquired and lost".

Some writers complain that Kathopanishad is not the production of an original thinker or a seer, as there is little connection between the thoughts or verses in some places, there is no progress from one idea to another, there is neither arrangement nor connected sequence in

some places, and that it is a mere compilation. This is a sad mistake. The seers of the Upanishads had direct revelations during communion or meditation. They expressed their experiences. Their inspired thoughts were scattered in different Sakhas or Branches of the Vedas. In days of yore, the thoughts of the seers, or their compositions, were handed over orally from teachers to their disciples. The original composers, the compilers, the repeaters, or lastly, the writers of the Upanishads might not have taken care to arrange them in an orderly manner. In some places, the text might have been corrupted by later compilers, copyists or printers.

This Upanishad was first introduced to the knowledge of European scholars by Raja Ram Mohan Roy. It has been translated into the German by Windischmann, by Poley. Dr. Weber has also written a commentary. Swami Ananda Giri has written a gloss on the commentary of Sri Sankara. Muir, Rignaud, Gough and many others have translated this Upanishad.

May the truths of the Upanishads be revealed unto you all! May you all be endowed with right understanding, discrimination and pure subtle intellect! May you all be freed from the knots of ignorance and ties of Samsara, and the trammels of birth and death! May you all be blessed with a Srotriya Brahma-Nishtha Guru to lead you on in the spiritual path! May you all shine as Jivanmuktas or Brahma-Jnanis in this very birth!

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Ref: sivanandaonline.org

Essence of Kathopanishad

by Swami Sivananda

Om. May That protect us both (teacher and pupil). May That cause us both to enjoy the bliss (of Mukti). May we both exert to find out the true meaning of the scriptures. May our learning be brilliant. May we never quarrel with each other!

Om Peace! Peace!! Peace!!!

1. Revelation or direct intuition (Aparoksha-anubhuti) is the source of the knowledge of the Atman or the Supreme Self.

2. This Atman is difficult to be known. It is very subtle. It cannot be obtained by arguing.

3. A Self-realised Guru is necessary to lead the aspirants in the spiritual path.

The Pleasant vs. The Good

4. One is good while another is pleasant. Blessed is he who, between them, chooses the good alone (Sreyas); but who chooses what is pleasant (Preyas) loses the true end.

5. Sreyas is the good, the Supreme Self, the knowledge of which leads to Moksha or the final emancipation.

6. Preyas is that which is pleasant. It is sensual pleasure.

7. The individual soul is essentially identical with Brahman. Through illusion or ignorance he imagines that he is bound, is doing actions and is attempting to get deliverance or emancipation.

8. He who treads the path of truth, who accepts the good, attains immortality and eternal bliss; but he who chooses the pleasant, i.e. sensual pleasures, loses the goal of life, undergoes various sorts of miseries, sorrows and troubles, and is caught in the wheel of births and deaths.

9. Sreyo-Marga is the path of knowledge. Preyo-Marga is the path of ignorance or the path of pleasure.

10. You will have to abandon sensual pleasures ruthlessly if you wish to attain the everlasting bliss of the soul or Atman.

11. The good and the pleasant take hold of man. The wise man examines and distinguishes them. The wise man prefers the good, but the ignorant man chooses the pleasant for the sake of the body.

12. The path of knowledge and the path of pleasure are thrown open to a man. He can choose any path he likes.

13. Just as the swan separates the milk from a mixture of milk and water and drinks, milk alone, so also the wise man separates the good in life, and follows the good alone.

14. Wise men know that the Sreyo-Marga leads to the attainment of immortality, freedom and eternal bliss, and the Preyo-Marga to transitory sensual enjoyments and bondage. Therefore they prefer the good to the pleasant.

15. But the foolish or the ignorant who have no intelligence to discriminate between the good and the pleasant, who have no idea of the goal, the means of attaining it and its fruits, choose the pleasant through greed for fattening and preserving the body and for the sake of enjoying pleasures.

16. The two paths are certainly opposing and wide apart. They lead to different results. They are opposite like light and darkness.

17. Avidya or ignorance is the path of the pleasant. It leads to misery, grief and bondage.

18. Vidya or knowledge is the path of the good. It is beneficial. It confers freedom and final emancipation

Marks of Delusion

19. The ignorant who live in the middle of darkness but fancy themselves as wise and learned go round and round, deluded, in many crooked ways, like the blind led by the blind.

20. Those men who live in Samsara are in the midst of ignorance or thick darkness. They have neither right understanding nor discrimination.

21. They are held and bound by a thousand and one ties of expectations. They are entangled in a thousand and one meshes formed of attachment for children, wife, wealth, property, house, etc.

22. They are ignorant, but regard themselves as intelligent and well-versed in the Sastras.

23. They do not attain salvation. They are caught again and again in the wheel of births and deaths.

24. They undergo the pains and miseries of Samsara, such as birth, old age, disease, sorrow, pain and death.

25. Just as the blind led by the blind on rough and uneven roads suffer, even so the ignorant undergo suffering.

26. The way to the Hereafter is not apparent to the ignorant one who is foolish, deluded by the delusion of wealth. This is the world, he thinks, there is no other. Thus he falls again and again into the net of death.

27. Wealth is the most powerful of intoxicants in the world. It generates pride and vanity. It produces turbidity in the mind and clouds the understanding. It veils the intellect.

28. The necessary means for attaining liberation are not apparent to the careless man who is ever thinking of his sons, wife and wealth and who is enveloped by the darkness caused by wealth.

29. Sensual pleasure is the goal of the worldly man. Money is his God and goal. Eat, drink and be merry,this is his supreme philosophy.

30. Many are not even able to hear of the Atman. Many, even, when they hear of the Atman, do not comprehend it, because their minds are not purified.

The Glory of Brahma-Vidya

31. Wonderful is the man who is able to expound the Self. Wonderful is he who comprehends the Self, when taught by an able teacher

32. Brahma-Vidya is the most wonderful science. This is the science of sciences.

33. What is that supreme spiritual science which being known all other worldly sciences become known. It is Para-Vidya or Brahman-Vidya, by which the Immortal Atman is known.

34. Wonderful must be the teacher who teaches Brahma-Vidya. Wonderful must be the disciple also.

35. Brahma-Jnanis and qualified aspirants are very, very rare in this world.

36. He who is equipped with the four means is fit to tread the path of Jnana-Yoga.

37. Of thousands who have heard this Atman, who seek God, some one alone becomes the knower of the Atman.

38. This Atman cannot be easily known when taught by an inferior person who is not a knower.

39. This Atman cannot be realised by arguing or by reasoning, because it is transcendent, beyond the reach of reason and intellect.

40. The intellect is a finite instrument that is conditioned in time, space and causation. We cannot come to a final and definite conclusion by merely arguing.

41. A man of inferior intellect will be defeated by a man of superior intellect.

42. Arguing is mere jugglery of words. It is intellectual gymnastics and lingual warfare.

43. He who spends his life in mere arguing is caught in the thick jungle of darkness and ignorance.

44. Give up arguing and become silent, introspective and meditative.

45. This Atman is realisable through silent meditation only.

46. Brahma-Jnana or knowledge of the Self cannot be obtained by mere reasoning or argument. One has to feel and realise the Brahmic consciousness through spiritual experience or direct intuitive perception.

47. It is easy to understand and realise Brahman when taught by a teacher who beholds no difference, who has attained Self-realisation.

48. The Eternal is not obtained by things which are not eternal.

49. The Eternal or the supreme treasure of the Atman which is constant, cannot be attained by the inconstant, i.e., by Karma which is impermanent in its nature.

50. The state of Hiranyagarbha, also, is nothing when compared to the eternal life in Para-Brahman.

51. This Atman is very subtle and immanent. It is hidden in the cave of the heart. So it is very difficult to know this Atman.

52. The wise man withdraws the mind from external objects, realises this Atman by means of meditation on the inner self and renounces both joy and grief.

53. This Atman is beyond pleasure and pain, joy and grief. It is an embodiment of bliss. It is Satchidananda-Svarupa.

54. Pleasure and pain, joy and sorrow are modifications of the mind only.

Upanishadic Sadhana

55. The wise sage, by means of meditation on the Atman, realises the Ancient who is difficult to be seen, who is unfathomable, who is hidden in the cave of the heart, who dwells in the abyss, who is lodged in the intelligence, and renounces joy and sorrow, pleasure and pain.

56. The aspirant hears all about this Atman from his able and competent preceptor and comprehends its true nature.

57. He then separates the Atman from the body and mind through discrimination between the real and the unreal, meditates on the Atman and realises it through direct intuitive perception.

58. This world is upheld by Dharma or righteousness. Brahman is the very centre of all Dharmas.

59. Why does a man lead a life of righteousness? Because he wants to attain Brahman or the Self wherein alone he can rejoice really.

60. The Svarupa or essence of Brahman is bliss.

61. Sensual pleasure is a mere fleeting sensation caused by the friction or excitement of nerves. There is reaction here.

62. The Brahmic state is all-full, homogeneous, everlasting. It is an absolute unchanging state.

63. Brahman is other than virtue and vice, other than cause and effect, other than past and future.

64. Virtue and vice, past and future are mental creations only.

65. Time is a mode of the mind. Time also is a mental creation.

66. In Isvara or the Lord, there is simultaneous perception. Everything is present only. Everything is now only.

67. Brahman is eternity. It is beyond time.

68. The goal which all the Vedas speak of which all penances proclaim, and wishing for which the aspirants lead the life of Brahmacharya, that goal is OM.

69. The practice of penance and Brahmacharya, leads to the realisation of Brahman.

Pranava

70. OM is also known by the names Pranava, Ekakshara, Omkara.

71. OM is a Pratika or symbol or substitute for Brahman. It is Sabda-Brahman.

72. OM is the basis of all sounds. It is the first manifestation of Brahman.

73. OM is the most appropriate sound or symbol of Brahman. It consists of three letters, A, U, M.

74. Sound, word or name is inseparably connected with thought or idea.

75. OM is verily Brahman. OM is verily the highest. He who knows the word OM obtains, verily. whatever he desires.

76. OM is Brahman itself. OM and Brahman are inseparably associated. OM should be meditated upon as Brahman itself.

77. OM is a symbol for both Saguna and Nirguna Brahman.

78. If one meditates on OM with Saguna-Bhava, one will attain the Saguna or the manifested Brahman.

79. If one meditates on OM with Nirguna-Bhava, one will attain the Nirguna Brahman.

80. The manifested Brahman should be reached. The unmanifested should be known.

81. OM is the best prop or support. It is the best means to attain the manifested or Saguna Brahman and the highest or Nirguna Brahman.

82. He who meditates on Brahman becomes identical with Brahman and becomes fit to be worshipped like Brahman.

83. The knower of Brahman becomes Brahman.

84. OM is the highest support. He who knows this support is worshipped in this world as Brahman. He is worshipped like Brahman.

The Nature of The Supreme Self

85. The Atman is birthless and deathless. It did not spring from anything. It is eternal, everlasting and ancient. It is not slain, though the body is slain

86. Brahman is not produced like a pot out of clay. It is causeless. It is free from all modifications which are incidental to things which are formed.

87. Brahman is undecaying and unchanging. Brahman never decays as it is everlasting.

88. Changes and developments do not take place in Brahman as it is unchanging and everlasting. Therefore it is ancient (Purana).

89. Just as the ether in the pot is not affected even though the pot is broken, so also this Atman is not destroyed or affected though the body is slain.

90. This Atman is extremely subtle. It cannot be slain by the sword.

91. Ignorant people think that the body is the Atman, and identify the soul with the body.

92. If the slayer thinks: I slay, mistaking the body for the soul; if the slain thinks: I am slain, then both of them do not know the Atman. Both of them are ignorant. The soul does not slay, nor is it slain.

93. The Atman, subtler than the subtle, greater than the great, is seated in the heart of each living being. He who is free from desire, with his mind and the senses composed, beholds the majesty of the Self, and becomes free from pain and sorrow.

94. The soul of an ant is the same as the soul of an elephant. There is only one Common Consciousness in all beings.

95. The basis or support for all objects of this world is the Atman.

96. The whole world is superimposed on the Atman, Just as the snake is superimposed on the rope.

97. This world has no independent existence apart from the Atman or Brahman.

98. Sitting, the Atman goes far; lying it goes everywhere, because it is all-pervading and infinite.

99. The Atman rejoices and does not rejoice. It enjoys the world in its relative aspect, but it is the silent witness in its absolute nature, and so it does not rejoice.

100. Able aspirants who are endowed with a subtle, sharp and pure intellect, with learning and the four means, can know the Atman.

101. The wise sage who knows the Atman as bodiless, seated firmly in this perishable body, great and all-pervading, does never grieve.

102. The Atman is bodiless within the bodies; it is unchanging among changing things.

103. The sages who have attained Self-realisation, i.e., who have known the Atman through direct intuitive perception (Aparokshanubhuti), do not grieve.

Who Gets Atma-Jnana

104. This Atman cannot be attained by studies of the Vedas, nor by intelligence, nor by much hearing. He whom the Self chooses, by him the Self can be attained. To him this Atman reveals its true nature.

105. This Atman can be attained only by him who is free from desires and who seeks to know it. The Atman reveals its real form or true nature to him.

106. The Self of him who is desirous of knowing it, reveals its own truth.

107. The Atman is attainable by that aspirant alone who seeks the Atman.

108. The Atman is attained by him alone whom God chooses, i.e, on whom God shows His grace, with whom He is pleased.

109. But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not purified, can never obtain this Atman by mere knowledge.

Metaphysics of Man

110. There are the two, the Paramatman (the supreme soul) and the Jivatman (the individual soul). The former is the light and the latter is the shadow.

111. The Paramatman has no concern with works and their fruits. He is always the silent witness.

112. The opposite shore of Samsara is Moksha or release.

113. The body is a chariot, the Atman is the Lord of the chariot, the intellect is the charioteeer; the mind is the reins, the senses are the horses; their objects are the roads. The Atman, united with the senses and the mind, is the enjoyer.

114. The pure Atman is actionless (Nishkriya). It is a non-doer (Akarta).

115. The Atman appears as the agent or enjoyer when it is united with the mind, the senses and the body, through Avidya or ignorance.

116. The mind acts and enjoys through the senses and the body.

117. The attributes of the mind, senses, Prana and body are transferred to the pure Atman and the attributes of the Atman are transferred to the mind ad the body. This is called mutual superimposition (Anyonya-Adhyasa).

118. Through the superimposition, the insentient mind seems to be intelligent, and the impure and insentient body is mistaken for the pure and sentient Atman

119. The pure Atman puts on the appearance of the Jiva on account of this superimposition created by Avidya, and undergoes, apparently the pains of Samsara, birth and death.

120. The Jiva, in essence, is Satchidananda-svarupa.

121. When Avidya is destroyed through the knowledge of the Self, one becomes identical with Brahman or Paramatman.

Importance of Self-Control

122. He who has no discrimination and whose mind is always uncontrolled;his senses are not controllable like the vicious horses by a driver.

123. If anyone is not endowed with the power of discrimination between the real and the unreal, if he is not able to discriminate what is to be done and what is not to be done, if his mind is not controlled properly, he becomes an incompetent driver of the body-chariot.

124. But he who has understanding, and whose mind is always controlled,his senses are under control, like the good horses of a driver.

125. Just as a competent charioteer controls the horses of a chariot by skilful manipulation of the reins, so also a competent driver of this body-chariot keeps the senses under proper restraint, through right understanding, discrimination and will-power.

126. The senses can be controlled through the control of the mind.

127. Control of the senses is an indirect means to attaining the goal or Moksha.

128. But he who has no discrimination, whose mind is not under control, and who is always impure, does not reach that goal, but enters into the round of births and deaths.

129. But he who has understanding, who has his mind always under control, and who is pure, reaches that Goal, whence he is not born again.

130. But he who has a discerning intelligence as the driver and a well-controlled mind as the reins reaches the end of his journey, that highest state of Vishnu.

131. Just as a man can reach his destination, the end of his journey, when the driver of his chariot is clever and when he drives the chariot carefully, by controlling the horses by means of the reins, so also the Jiva can reach its end by the road of Samsara, i.e., can attain the highest place of Vishnu or the nature of the all-pervading immortal Brahman, only when the discerning intelligence or discrimination controls and guides the mind and the senses.

The Inner Order of Priority

132. Here is given the ascending degree of the subtlety of things. Beyond the senses are the rudiments of objects, beyond rudiments is the mind, beyond the mind is the intellect; beyond the intellect is the Cosmic intellect.

133. Beyond the cosmic intellect is the unmanifested (Avyaktam). Beyond the unmanifested is the Purusha; beyond the Purusha there is nothing; that is the end; that is the highest goal.

134. Superiority is graded in accordance with the subtle nature of things. A subtle thing is superior to a gross thing. A subtler thing is superior to a subtle thing.

135. The Atman is the most subtle Vastu (substance). It is superior to all.

136. The cause is subtler and more pervasive than the effect.

137. The five rudiments of matter are superior to the senses, because the senses are formed out of the rudiments of matter.

138. The mind is superior to the rudiments, because it is subtler and is formed out of the subtle Tanmatras or Sukshma-Bhutas in their finest states.

139. The five great elements are the effects of the Tanmatras or Sukshma-Bhutas.

140. The mind is the perceiver (Drik), the objects are the perceived (Drishya).

141. The mind is more internal than the senses. Therefore mind is superior to the objects.

142. The intellect is superior to the mind, because the intellect is subtler, greater and more internal than the mind.

143. The mind passes on the concept to the intellect. The intellect determines, decides and comes to a definite conclusion.

144. The intellect is the prime minister to the Atman. It acts as the chief justice of the supreme court. It is very near to the Atman.

145. The mind is only an instrument. It works through the intelligence reflected in it.

146. Hiranyagarbha is the Mahat-Atman. He is cosmic intelligence. He is universal life. He is the sum total of all individual souls. He is the first born of the Avyakta or the unmanifested.

147. The Avyakta or Mulaprakriti is the seed of all the worlds.

148. Just as a tree exists in a potential state in the seed, so also, the world exists in a seed state in the Avyakta.

149. The three Gunas are in a state of equilibrium in the Avyakta.

150. Matter, energy and sound are in an undifferentiated or potential state in the Avyakta.

151. In the state of Pralaya the whole world gets itself involved in the Avyakta.

152. The Avyakta enters into Para-Brahman as warp and woof. It is the combined state of the potentialities of all causes and effects.

153. The Purusha is the cause of all causes. He fills all. Hence he is called Purusha.

154. The Atman is the end or the supreme Goal of life or summum bonum. Here is the end of subtlety and greatness.

155. He who attains the Purusha is not born again in this Samsara. He attains Moksha or the final emancipation.

156. This Atman is hidden in all beings and does not shine forth, but it is seen by seers through their sharp and subtle intellect.

157. On account of influence of Avidya or ignorance, man, though in essence he is Brahman, is not able to grasp the truth: I am Brahman although he is instructed.

158. But he thinks he is the son of such and such a person, although he is not instructed.

159. Mula-Prakriti, Pradhana, Avyakta, Avyakriti, Maya, are synonymous terms.

160. The ignorant worldly man mistakes the body for the pure Atman and walks deluded in this Samsara. How mysterious is Avidya! How deep and unfathomable is Maya! How marvellous and inscrutable is Moha!

161. This Atman does not shine for those who have an impure, dense or gross intellect, but it is seen i.e., felt or realised, by those who have a pure. sharp and subtle intellect.

162. This intellect is rendered pure and sharp by constant hearing, reflection and meditation on Brahman.

163. Let the wise one sink his senses into the mind, the mind into the intelligence, the intellect into the cosmic intellect and the cosmic intellect into the peaceful Atman.

164. Withdraw speech and the other organs into the mind through the process of abstraction (Pratyahara) and self-restraint (Dama).

165. Merge the mind into the intellect, into the cosmic intelligence or Hiranyagarbha.

166. Merge Hiranyagarbha into peaceful Atman (Santa-Atman) i.e., the pure unconditioned Para-Brahman, the substratum or support for everything, which is changeless, which is the inner Self of all and which is the witness of all the modifications of the intellect. This is the process of involution. This is the method of Self-realisation through Laya-Chintana method.

167. Practise introspection and self-analysis. Control the lower mind by the higher. Stop all the activities of the senses and focus the consciousness on the mind. Afterwards withdraw the consciousness from the mind and fix it on the intellect. Withdraw the consciousness from the intellect and fix it on the cosmic intelligence. Finally withdraw the consciousness from the cosmic intelligence and fix it on the Absolute Consciousness or Brahman or the Absolute.

168. Just as the limbs of the tortoise are withdrawn into its body, so also all the senses are withdrawn into the mind.

169. The intellect is called the Mahat-Atman because it pervades the mind and the senses. It is their internal principle.

170. Merge the intellect into the Mahat-Atman, i.e., Hiranyagarbha. Make your intellect as clear and pure in its nature as that of Hiranyagarbha.

171. Arise, awake; having reached the great teachers, learn, realise the Atman. Like the sharp edge of a razor is that path difficult to cross and hard to tread thus the wise say.

172. Having thus merged the senses, mind and intellect and the Mahat-Atman in the Supreme Self or Para-Brahman, one enjoys eternal bliss and everlasting peace and attains Moksha or final emancipation. One gets true knowledge of the Self.

173. Just as the water in a mirage, the serpent in a rope and the blue colour of the sky vanish by one's seeing the real nature of the mirage, the rope and the sky, so also the illusory world of

names, forms and actions, which is produced by false knowledge and which is of the nature of action, agent and fruits, disappears when one attains knowledge of the Atman.

174. Arise, O, man, from the quagmire of Samsara, turn towards the acquisition of spiritual knowledge or knowledge of the Atman or the Supreme Self. Give up thinking about worldly objects.

175. Awake from the slumber of ignorance. Destroy the sleep of ignorance, the seed of all miseries.

176. Approach the excellent teachers, Brahma-Nishtha, Brahma-Srotriya Gurus, who have realised the Atman. Realise this Atman taught by them. Feel I am He, Soham.

177. He who has known that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the intellect, and unchanging, is freed from the jaws of death.

178. This Atman is transcendental, i.e., beyond all sense-perceptions. It is beyond matter. It is pure Spirit. It is absolute consciousness.

179. The Atman is beyond the reach of mind and speech. It does not possess the properties of matter, such as sound, touch, taste and smell.

180. The Atman is of the nature of pure bliss and knowledge.

181. This earth is gross. This body is gross. But the Atman is subtler than the subtle.

182. The attributes of matter such as sound, etc. do not exist in the Atman or Brahman. Therefore it does not decay. It can neither increase nor decrease.

183. A thing that decays is ephemeral. Therefore the Atman is eternal.

184. That which has a beginning is an effect. It is absorbed into its cause. Therefore it is not eternal.

185. But the Atman has no cause into which it could be absorbed. As it is the cause of all, it is not an effect. As it is not an effect, it is eternal.

186. Decaying objects like trees, flowers, body, etc., have a beginning and an end but the Atman is beginningless and endless, as it is eternal.

187. Do not neglect this. This is your foremost duty. This is your primary duty.

188. As the Atman is very subtle, the path of knowledge that leads to it is difficult to travel.

189. The aspirant who treads the razor-path must be very cautious, vigilant, diligent and intelligent.

190. It is quite clear that a Guru is absolutely necessary.

191. The Upanishads are records of the intuitive experiences of the great sages and seers.

192. The Atman is distinct in nature from the intellect, because it is the silent witness of all, Knowledge-Absolute and the inner-Soul of all objects.

193. Only That which is changeless can be said to be eternal.

194. Having realised the Atman, one is released from the jaws of death. He is liberated from the bondage of birth and death. He is freed from the bondage of ignorance, desire and action. The three knots or Granthis, viz., ignorance, desire and action are rent asunder. He attains Immortality.

Philosophy of Sense-Hankering

195. The self-existent (Brahman) created the senses with outgoing tendencies. Therefore, man beholds the external universe and not the internal Self (Atman). But some wise man with eyes averted from sensual objects, with his senses turned away from objects, desirous of immortality, sees the Atman within.

196. It is not possible to have light and darkness at the same time and at the same place. Even so it is not possible to enjoy sensual pleasures and bliss of the soul at the same time or to revel in sensual objects and behold the inner self at the same time, or to worship God and mammon simultaneously.

197. The ignorant run after external objects of desire and fall into the snares of the wide-spread death. But wise men, knowing the nature of immortality, do not covet the fleeting unstable objects here.

198. The two obstacles that stand in the way of attaining Self-realisation are the natural tendency of the senses to run towards external objects and the desire for enjoyments of this world and the next.

199. The senses run towards the external objects on account of Vikshepa-Sakti or Rajas.

200. Not only the eyes but all the organs have to be withdrawn from their respective objects.

201. The cause of desire is ignorance. Desire is born of Avidya.

202. If the Rajas in the senses is squeezed out by increasing the Sattva, the senses will be absorbed in the mind. They will not run outwards.

203. Man has forgotten his essential divine nature on account of ignorance, and so his mind runs after sensual pleasures.

204. Ignorant men who have no right understanding and discrimination run after external objects and so they fall into the meshes of the wide-spread death.

205. The Atman neither increases nor decreases. It is constant and is immortal.

206. The wise who enjoy the eternal bliss of the Atman do not care for these little sensual pleasures.

207. The sum total of the pleasures of this world is a mere drop when compared to the bliss of the Atman. The Atman is the ocean of bliss.

208. Desire for sensual objects is opposed to Self-knowledge. It is opposed to Self-realisation.

209. Will any man attempt to eat black sugar and beer-fruit when sugar-candy and mangoes are abundant?

210. To the Self by which one knows form, taste, smell, sound, touch and the pleasures, nothing remains unknown. This verily is That (Brahman).

211. The Atman or Brahman is Knowledge-Absolute. It is Absolute-Consciousness.

212. What is there unknowable to the Atman in this world? Everything is certainly knowable by the Atman.

213. The mind and the intellect, also are insentient. They borrow their light or intelligence from the Atman only, just as the moon borrows light from the sun.

214. The mind, intellect and senses perform their functions through the light of Atman.

215. The Atman is at the back of all sense-perception, mind and intellect.

216. Just as iron filings move in front of a magnet, so also the mind, intellect and senses move or do their functions in the presence of the Atman.

Beyond Fear and Grief

217. This verily is the Atman which is distinct from virtue and vice, cause and effect, which is the highest place of Vishnu, and beyond which there is nothing.

218. The wise man, when he knows that by which he perceives all objects in dream or in waking is the great omnipresent Atman, grieves no more.

219. The state of Turiya or superconsciousness transcends the waking, dreaming and deep sleep states.

220. The Atman is the silent witness of the three states. Hence it is called Turiya.

221. Through the intelligence of the Atman alone one is conscious of the dreaming and waking states.

222. He who knows the eternal Atman becomes absolutely fearless.

223. Fear manifests itself only when one is attached to one's body, when one identifies oneself with the physical body.

224. He who identifies himself with the physical body attempts to protect his body.

225. Wherever there is attachment, fear and anger co-exist.

226. When one knows the Atman which is one without a second and eternal, through Self-realisation, then, who would wish to protect what and from whom?

227. The sage beholds the Self alone everywhere.

228. The sage is above body-consciousness. He becomes absolutely fearless.

229. To know the Atman is to realise the Atman.

230. To know the Atman is to become the Atman.

Unity of Brahman, Man and World

231. Brahman appears as the Jiva through Upadhi or a limiting adjunct, viz., Avidya.

232. Brahman appears as Hiranyagarbha through the Upadhi or limiting adjunct of Maya.

233. The sum total or aggregate of Jivas (Samashti) is Hiranyagarbha.

234. The Jiva is a microcosmic aspect of Brahman.

235. When the limiting adjunct drops, Hiranyagarbha and Jiva become identical with the transcendent Brahman.

236. Hiranyagarbha is the first manifestation of Brahman through Tapas or penance or meditation.

237. Brahman called, Hiranyagarbha came into being.

238. Hiranyagarbha is cosmic Prana or cosmic intelligence.

239. All the Devas are fixed in Brahman like the spokes of a wheel in its nave. All the Devas depend on Brahman.

240. Just as a wave is not essentially different from the ocean, just as a golden ornament is not essentially different from gold, so also this manifested world is not essentially different from Brahman.

241. The difference is in name only. Just as a rope appears as the snake, so also Brahman appears as this world of names, forms and actions (Nama, Rupa, Kriya) through Avidya (ignorance) or Maya (illusion).

242. He who thinks: I am different from Brahman, is again born and dies; but he who feels; I am verily the all-pervading immortal Satchidananda Brahman, attains immortality.

243. Brahman is an embodiment of dense, eternal knowledge (Nitya-Vijnanaghana-Svabhava).

244. Brahman is free from the attributes of all Samsara (Sarva-Samsara-Dharma-varjitam).

245. The supreme Soul is identical with the individual and with all creation.

246. Failure to comprehend and realise the essential unity of being is the cause of rebirth.

Mind-Culture fo r Self-Knowledge

247. By the mind alone could this Brahman be obtained; there is no difference here at all. He goes from death to death, who sees any difference here.

248. The mind is of two kinds, viz., Suddha-Manas or the pure mind, and Asuddha-Manas or the impure mind which is filled with Vasanas, egoism, greed, etc.

249. Brahman can be attained only by the mind purified by the study of scriptures by the instructions of the preceptor, by the practice of the fourfold means and constant meditation on the inner Self.

250. When one attains Self-realisation, Avidya or ignorance is totally removed.

251. The knower or Sage realises that there is Brahman alone, and nothing else exists, and this world is only the manifestation of Brahman, and is not essentially different from it.

252. But he who sees difference, with eyes dark with ignorance, proceeds from death to death.

253. The person (Purusha) of the size of a thumb, resides in the middle of the body, as the Lord of the past and the future, and henceforward, after knowing Him, the sage fears no more. This, indeed, is That.

254. The Purusha or Atman dwells in one's own heart. One Atman is called Purusha, because it abides in the city (Puri) of the body, or because all is pervaded by it, the whole world is filled by it.

255. The Atman is limitless, but the size of the thumb is given for the faculty of meditation only for the beginners.

256. To begin with, aspirants meditate on the Atman as a Jyoti or light of the size of a thumb, in the cavity of the heart.

257. After knowing the fearless, immortal Atman, one fears no more, and does not wish to protect himself afterwards.

258. Brahman is the perfect Purusha. It is the inner soul which always abides in the heart of every man. It is the ruler of knowledge. It is concealed in the heart and mind. He who knows it becomes immortal.

259. Brahman is like a flame without smoke. It is the Lord of the past and the future. It alone is even today, and will be, verily, tomorrow. This verily, is That.

260. Brahman is eternal, immortal (Kutastha) and constant.

261. Brahman exists in all living beings now, and it will certainly exist tomorrow also.

262. Just as rain water that falls on the top of a mountain quickly runs down and becomes dispersed in the valleys and is lost, so also the ignorant man, who beholds differences in life, who thinks that there are different selves in the different bodies, who thinks that the world is different from Brahman and the individual is distinct from the Supreme Soul and other souls, who sees things as different from the soul, who has not realised the substratum of all, who has not cognised the non-dual Brahman, the one real, eternal, immortal, immutable underlying unity, runs down quickly to darkness, i.e., is caught in the round of births and deaths.

263. Just as pure water poured into pure water becomes of the same quality, so also the individual soul who has been purged of impurities and who has cognised the supreme Self through direct intuitive perception, who has destroyed the perception of differences by knowledge of the Atman, who beholds the unity of Self or oneness of the Atman everywhere, becomes identical with the Supreme Soul.

264. The aspirant should have an unshakable faith in the teachings of the Srutis. If there is no faith there is no prospect of attaining Self-realisation.

The Inner Ruler

265. The city of the unborn (Brahman), whose knowledge is eternal, has eleven gates or openings. Adoring Him, one does not grieve and liberated from all bonds of ignorance, one becomes free. This, verily, is That.

266. The two eyes, two ears, two nostrils and the mouth make up the seven openings. The navel and the two lower openings make up ten. The eleventh is the Brahmarandhra at the crown of the head.

267. Just as a city belongs to a king who is independent of the city and who is not mixed with it, so also the city of the body belongs to a king (Atman) who is independent and not mixed with the body.

268. He who meditates on Brahman and has attained Self-realisation does not grieve. He is liberated from all bonds of ignorance and becomes free from the round of births and deaths!

269. A sage is freed from all desires and ties of Karma produced by ignorance. He becomes absolutely fearless. He does not take a body again. He merges himself in Brahman.0

270. Brahman sends up the Prana and throws the Apana downwards. That adorable one, seated in the centre, all Devas worship.

271. There are five principal kinds of vital energy known as Prana, Apana, Vyana, Udana and Samana. There are five minor Pranas, sub-Pranas or Upa-pranas. The one Mukhya-prana or

chief Prana or vital energy assumes the ten forms according to the function done by each Prana (Vritti-bheda).

272. Prana does the work of respiration; Apana the function of excretion; Vyana the function of circulation of blood; Udana the function of voice, deglutition, etc. Samana the work of digestion.

273. Prana is not breath. Prana is vital energy. Breath is only one of the various manifestations of Prana. The function of Prana is connected with breath.

274. The senses and the mind adore their Lord, the Atman, by discharging their allotted duties properly.

275. They propitiate their Lord the Atman, by bringing in the different sensations of forms, colour, sound, smell, taste, touch, just as the subjects please and serve the king by giving him offerings.

276. The senses, mind and Prana are ever active in serving and pleasing the Atman.

277. Atman alone directs the mind, senses and Pranas to do their respective duties.

278. The five organs of knowledge gather experiences from the external world and present them to the Atman. This is their true worship.

279. As soon as the Atman leaves the body, the whole body decays and disintegrates, as in the case of the inhabitants of a city, when the king of the city is driven out of it.

280. Not by Prana, not by Apana does any mortal live, but it is by some other on which these two depend for their life.

281. The real source of life is the Atman. The Prana, Apana, etc. cannot be the source of life. Their work conjointly for the benefit of the Atman only, which is distinct from them.

282. The body is destroyed by the exit of Prana and Apana, and the withdrawal of the consciousness of the Atman within.

283. A house exists for the benefit of the owner who is distinct from the house and who is the director. Even so the Prana and Apana etc., and the senses and the mind, exist for the benefit of the Atman which is distinct from them and which directs them.

284. The Prana and Apana depend on the Atman for their life.

285. They perform their allotted duties in harmony for the benefit of the Atman, their Director.

286. The highest and the principal support of all beings, of Prana, the senses and the mind, is the Atman. It is absolutely independent.

287. Like corn the mortal decays and like corn he is born again.

288. Some Jivas enter the womb in order to have a body; others go into inorganic matter, according to their Karmas and knowledge.

289. The Jiva takes a body according to his Karma performed previously and in accordance with the nature of knowledge acquired by him.

290. He may become Indra or even Hiranyagarbha. He may hold any office in the cosmic hierarchy. He may take his final birth as a man and become a Jivanmukta or a liberated sage.

291. He may become a Muni, a Tapasvin or a Yogi, if he has very good spiritual Samskaras.

292. He may also become a tree or some inorganic matter, according to his Karmas.

293. Brahman is the silent witness of the three states viz. waking state, dreaming state and deep sleep state.

294. The Purusha or Brahman is awake and does not sleep when all, i.e., Prana, senses and the mind are asleep, as He is the witness (Sakshi) of everything.

295. Brahman is ever pure, immortal.

296. It is the cause of all worlds. All the worlds depend on it alone. It is the prop and support for all the worlds. In it all worlds are contained.

297. In deep sleep you rest in Brahman. You actually come in contact with Brahman then, but there is the veil of ignorance. Therefore you are not able to be actually conscious of Brahman.

298. In Samadhi this veil is rent asunder. There is perfect awareness and you are one with the Absolute Consciousness.

299. When the mind and all the senses are at rest during deep sleep, you do experience the true bliss of Brahman.

300. That is the reason why you say, when you come back to waking consciousness; I slept happily, I did not know anything.

301. This memory of bliss goes to prove that Brahman exists, that it is non-dual and it is of the nature of bliss.

Omnipresence of Self Clarified

302. As the one fire, after it has entered the world, though one, takes different forms according to whatever it burns, so does the eternal Atman of all living beings, though one, takes a form according to whatever it enters and is outside all forms.

303. Many argue in order to exhibit their vast learning or erudition and to get victory over others. They do not argue in order to arrive at Truth.

304. Honest and sincere discussion with great souls in order to remove doubts and to get light and clarity is highly desirable.

305. Sincere aspirants may discuss amongst themselves knotty and abstruse problems. This is very helpful for their growth and right understanding.

306. The knowledge of the oneness of the Atman, though supported by authority and even after reiteration, is not firmly grasped by the aspirants. Therefore the Srutis explain the Truth of the Atman in a variety of ways, with diverse illustrations, similes and analogies.

307. The Atman is ever pure and separate from the forms. It is not in the least affected by the forms, because it is without attributes and extremely subtle, is pure consciousness or soul or spirit.

308. How can there be any connection between matter and spirit?

309. The Atman puts on diverse forms through the Upadhis or vehicles or limiting adjuncts viz., the mind, the senses, the Pranas and the body, and is at the same time beyond all names and forms.

310. This Atman is a mysterious Vastu or Tattva or Principle or Being.

311. As the one air, after it has entered the world, though one, takes different forms according, to whatever it enters, so the internal Atman of all beings, though one assumes forms according to whatever it enters, and is outside all forms. It is transcendent, and beyond all names and forms.

312. As the Sun, the eye of the whole world, is not contaminated by the defects of the eye of external things, so the one internal Atman of all beings is not contaminated by the misery of the world arising from desire and Karma, it being external to everything.

313. Just as the snake is superimposed on the rope when seen in dim light, just as silver is superimposed on the mother-of-pearl, so also this world and body are superimposed on the Atman or Brahman, on account of Avidya or ignorance.

314. Just as the rope is not affected by the snake seen in its place, so also the pure transcendent Atman is not in the least affected by the superimposition.

315. Action, agency and fruits (Kriya, Karta, Phala) are falsely attributed or superimposed on Atman, on account of ignorance. These are all false notions only, like the erroneous notion of snake in the rope.

316. The Atman is non-doer (Akarta) non-enjoyer (Abhokta). It is unattached (Asanga, Nirlipta).

317. Brahman is one. It is the Ruler, the internal Atman of all living beings. It is not contaminated by the misery of the world, being external to it.

318. Brahman is the Lord of all, all-pervading, independent. There is none other equal to or greater than it.

319. It makes itself, though one, being manifest by the differences of impure conditions of name, form etc.

320. The wise who behold it within their Self enjoy eternal bliss.

321. The worldly-minded persons who are engrossed in external objects, who are not endowed with discrimination, cannot enjoy this eternal bliss of the Atman. This Atman is concealed for them by ignorance.

322. The wise who behold the Self as the eternal among the transcient, as conscious amongst the conscious, who, though one, grants the desires of many, as dwelling in their selves, to them belongs eternal peace, not to others.

323. The Atman is eternal, permanent and unchanging. This world of names and forms is non-eternal, impermanent and changing.

324. Body, mind, senses and Prana are all included in the term world.

325. This world is like a fleeting shadow.

326. The very idea of change implies that there is a basic substratum which is ever unchanging and permanent.

327. Changes or phenomena can take place only in an unchanging being or noumenon.

328. The screen in the cinema show never changes but the pictures come and go on the screen. Brahman represents the screen and this universe of fleeting forms the pictures.

329. Just as hot water borrows its heat from the fire, so also the intellect borrows its intelligence from the Atman, the source of everything.

330. He who beholds the Atman seated in his heart, enjoys eternal peace. Others who are ignorant are subject to the miseries of Samsara.

331. The sages who are absolutely desireless perceive that indescribable highest bliss as This is That.

332. The sun does not shine there, nor do the moon and the stars, nor do lightnings shine and much less this fire. When He shines, everything shines after Him: by His light all these shine.

333. The Atman is self-luminous. It shines by itself.

334. A self-luminous thing is that which is not in need (Nirapeksha) of any extraneous light for its own shining or effulgence.

335. If you say that the Atman receives its light from some other light, then that light should have another light for its illumination. This will land in Anavasthadosha or regress ad infinitum. So the Atman must be self-luminous.

The Tree of Samsara

336. There is that ancient Asvattha tree, whose root is upward and branches are down. That indeed is pure. That is Brahman and that alone is called immortal. Upon that all the worlds depend and no one goes beyond that. This, verily, is That.

337. You can know the nature of Brahman, the source of the tree of Samsara (Maya-Vriksha) by finding out the nature of the effect, the tree of Samsara.

338. This world has its root in Brahman. From Brahman only the whole universe proceeds.

339. Just as the tree is cut down by the axe, so also the tree of Samsara can be cut down by the axe of non-attachment or the sword of Atma-Jnana or knowledge of the Self.

340. This tree of Samsara receives its sap from its source, Para Brahman or the supreme Self, and grows from the seed of ignorance.

341. Hiranyagarbha or the Karya-Brahman is its sprout. The subtle bodies of all living beings represent its trunk.

342. This whole universe evolved from Brahman moves in the Prana (the highest Brahman). That Brahman is a great terror, like an uplifted thunder-bolt. Those who know this become immortal.

343. Prana means here Brahman. Brahman is the source of this world. He is the Lord of creation. Man becomes immortal by attaining knowledge of Brahman.

344. The statement that the world has come out of nothing is quite absurd. It has come out of Brahman. It moves or vibrates in Brahman. It rests in Brahman. It dissolves in Brahman.

345. Brahman is the bed-rock or substratum for this changing world.

346. Brahman is ever changeless and motionless.

347. Motion or vibration can take place only in something that is motionless. That immovable something is Brahman.

348. Just as servants obey commands at the sight of their master with the thunderbolt raised in his hand, so also this world obeys the universal law.

349. Nothing can escape that law which is unrelenting and inexorable. No one can transgress it.

350. Everything is under its strict control. Creation, preservation and dissolution are governed by an unalterable divine law which no one can violate or break. Therefore, Brahman, working as this Law, is called a great terror like the uplifted thunderbolt.

351. Those who know this highest Brahman, the witness of all our mental activities or modifications or Vrittis, who know that Brahman is the cause of the origin etc. of the universe, and that it guides the world from within, through definite laws, attain immortality.

352. From fear of Brahman the fire burns, from fear the Sun shines, from fear Indra and Vayu and Death do their duty.

353. If Brahman does not exist as the controller or Governor or the Protector of the world, as one with the thunderbolt raised in His hand, this world will not run smoothly and harmoniously in a perfect orderly manner, and a well regulated activity of the Jivas or guardians of the world (Loka-Palas) will not be possible.

Realise The Self Now

354. If here, in this life, one is able to comprehend Brahman before the death of the body, he will be liberated from the bondages, of the world. If one is not able to comprehend it, then, he has to take a body again in this world, of creation.

355. Therefore a sincere attempt should be made to realise this immortal, eternal, self-luminous Brahman, before the falling of the body.

356. Just as one perceives his own image in a mirror very distinctly, so also Brahman can be seen very distinctly in one's own intellect.

357. The perception becomes indistinct in the world of forefathers, they being engrossed in the enjoyments of the fruits of Karma, just as the perception is indistinct in dreams.

358. Just as the image of oneself reflected in water is indistinct, so also the perception of the Atman in the world of Gandharvas is indistinct.

359. But in Brahmaloka the Atman is realised as distinctly as light from shadow.

360. But it is hard to reach Brahmaloka. Special Karma or worship is needed to attain it.

361. Therefore one should attempt to realise the Atman in the intellect itself while here (in this world).

362. A wise man, having understood that the senses separately produced are distinct from the Atman, and also having known their rising and setting, grieves no more.

363. The senses such as the ears. eyes, etc. originate separately from their causes, like Akasa, etc., for perceiving their respective objects.

364. The Atman is pure, stainless, self-luminous, and independent. The nature of the senses is absolutely dissimilar to the nature of Brahman.

365. The senses function during the waking state. This is the rising of the senses. They are absorbed during deep sleep. This is the setting of the senses.

366. There is neither rising nor setting for the Atman.

367. The Atman has neither a beginning nor an end.

368. The senses and the mind which are changing can be clearly distinguished and separated from the Atman which is pure, changeless, eternal, all-pervading, indivisible, beginningless and endless.

369. Having understood the senses as distinct from the Atman, and also their rising and setting, their waking and sleeping, as belonging to them and not to the Atman, a wise man does not grieve.

370. The knower of the Atman crosses grief and is established in bliss.

The Supreme State

371. Higher than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the cosmic intellect. Higher than that is Avyakta, the unmanifested.

372. Beyond the Avyakta is the Purusha the all-pervading devoid of linga (indicative sign). He who knows Him is liberated, and attains immortality.

373. As the senses are distinct from the Atman, the latter cannot be perceived externally by the senses, for it is the most internal of all things.

374. The knowledge of this gradation is necessary for attaining immortality or the final emancipation.

375. During Pralaya the whole world is withdrawn into the Avyakta. Beyond Avyakta is the all-pervading Purusha, the cause of Akasa etc.

376. That by which a thing is reached, known or understood is called linga, such as intellect, mind, etc. He who has not these is alinga.

377. He who knows Him both from the preceptor and the Sastras, and through direct intuitive perception in his own intellect, attains immortality or the final emancipation. He is freed from the knots of the heart, such as desire, ignorance and action.

378. His form is not to be seen. No one beholds Him with the eyes. By controlling the mind with the intellect and by incessant meditation, He is revealed. Those who know this Brahman become immortal.

379. The Atman cannot be seen by the physical eye, because it is transcendental, i.e., beyond the reach of the senses and mind.

Scriptures and Guru

380. He who knows that dwelling in the ether of the heart, by the pure intellect, becomes immortal.

381. When the five organs of knowledge are at rest, together with the mind, and when the intellect ceases functioning, that they call the highest state.

382. Man acquires the knowledge of the world through the five senses of perception.

383. The senses gather the experiences of this world and present them to the Atman through the mind and the intellect.

384. When the five organs are withdrawn from the external objects and merged in the mind, when the mind is centred or fixed in the Atman, when the intellect characterised by determination is not active or does not function, that state they call the highest.

385. When the senses are quietened, when the emotions are controlled, when the intellect ceases to function, that is the supreme state. This is called Yoga.

386. Yoga is the highest path and goal, because it leads to Moksha or the final emancipation.

387. The firm control of the senses, they regard as Yoga. At that time one should be careful, for Yoga is acquired and lost.

388. The senses are restrained and the mind is fixed in the Atman through steady concentration and meditation.

389. At this time the Yogi becomes careful or watchful. He becomes vigilant, for Yoga comes and goes.

390. Yoga comes and goes, if the mind is not rendered quite steady, if the senses are not properly controlled, if dispassion wanes. if there is slackness or irregularity in meditation.

391. Perfect vigilance is necessary when one has started Yoga practice.

The Two Eyes of A Sadhaka

392. The Atman cannot be reached by speech by mind or the eye.

393. Any amount of argument or metaphysical ratiocination will not help the aspirant to attain Brahman.

394. Maharshi Vyasa and Sri Sankara dispensed with mere argument and ratiocination and established their doctrine mainly on Sabda-Pramana which is quite infallible.

395. Place implicit faith in the words of the Srutis and the seers who have actually realised the Atman through direct intuitive perception and who positively assert that the Atman exists.

396. Sabda-Pramana, the Srutis, Apta-Vakya, or the words of the seers is of utmost importance.

397. If you wish to attain the Atman, have faith in the words of the Guru who has actually realised the Self, and follow his instructions.

398. The Atman has to be known from the Guru who knows that the Atman exists.

399. If the Atman cannot be known by speech, mind or the eye, how is he to be known? It is known only through the instruction imparted by a Guru, who knows directly that it exists.

400. It should be known to exist and, also as it really is. Of these two, to him who knows it to exist its true nature becomes manifest.

401. To him who meditates on the pure Brahman, after equipping himself with the four means, the real nature of Brahman becomes revealed.

Renunciation: The Prerequisite

402. When all the desires that dwell in the heart cease, then the mortal becomes immortal, and here one attains Brahman.

403. The condition for immortality is the renunciation of all desires and attachment.

404. The worldly desires are renounced only when the fetters of false knowledge are cut asunder.

405. Mind is the seat of desire. There is no desire in the Atman; it is ever pure and taintless.

406. Desire is the cause of pain and bondage.

407. When all desires are destroyed by the attainment of the knowledge of the Self, one who was mortal before, becomes immortal subsequent to the attainment of this knowledge. He becomes Brahman even here, while living in the body. He is freed from the bondage of Karma.

408. When all the knots of the heart are severed here on earth, then the mortal becomes immortal.

409. Ignorance, desire and action are the three important knots. Egoism, hatred, lust, jealousy, pride born of ignorance are smaller knots.

410. The beliefs, I am this body, This is my property, I am Brahmana, I am the minister are also knots.

411. These are destroyed by the rise of the contrary belief in the identity of the Atman with Brahman, in the form I am certainly Brahman.

Knowledge of Nadis

412. There are hundred and one nerve-currents (Nadis) of the heart. One of them, Sushumna, penetrates the crown of the head. Moving upwards by it one, at the time of death, attains immortality. The other nerves lead to various other courses.

413. The Jivanmukta who has attained Self realisation goes nowhere. His Pranas do not go out anywhere. Being Brahman, he attains Brahman. He attains Kaivalya-Mukti.

414. Those who have not attained Kaivalya-Mukti, who have not realised the absolute Brahman but who have realised the lower Brahman or Saguna Brahman with attributes, go by the Sushumna-Nadi for the solar place and thence through several other planes to Brahmaloka where they dwell till the end of the cycles of creation. In Brahmaloka they enjoy incomparable happiness. When the cycle terminates they merge in Brahman along with Brahma (Creator). This is known as Krama-Mukti or progressive emancipation.

415. The other Nadis are of various courses. They, at the time of one's death, lead to different ways. If the soul passes through these nerves, it is born again in Samsara. It assumes various bodies according to its Karma and desire.

416. The Sushumna-Nadi is also known by the name Brahma-Nadi.

417. The Purusha of the size of the thumb, the inner Self, is always seated in the heart of all living beings. One should draw Him out of one's own body with steadiness, as one draws the pith (stalk) from a reed. One should know Him as pure and immortal.

418. You will have to draw or take out the essence i.e., the Atman from the five Kosas or sheaths, patiently and boldly through Vichara or discrimination and meditation. You will have to separate the Atman from the body.

419. Nachiketas, having acquired this knowledge imparted by Yama, and also the whole teaching about Yoga, attained Brahman, having become free from all impurities and from death. Thus it will be with others also who thus know the nature of Brahman.

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YouTube Videos

Katha Upanishad - the direct path: by Parivrajika Divyanandaprana:

https://youtu.be/NTd79qrOadM?si=wLJtdEqyPvX-DI_c

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
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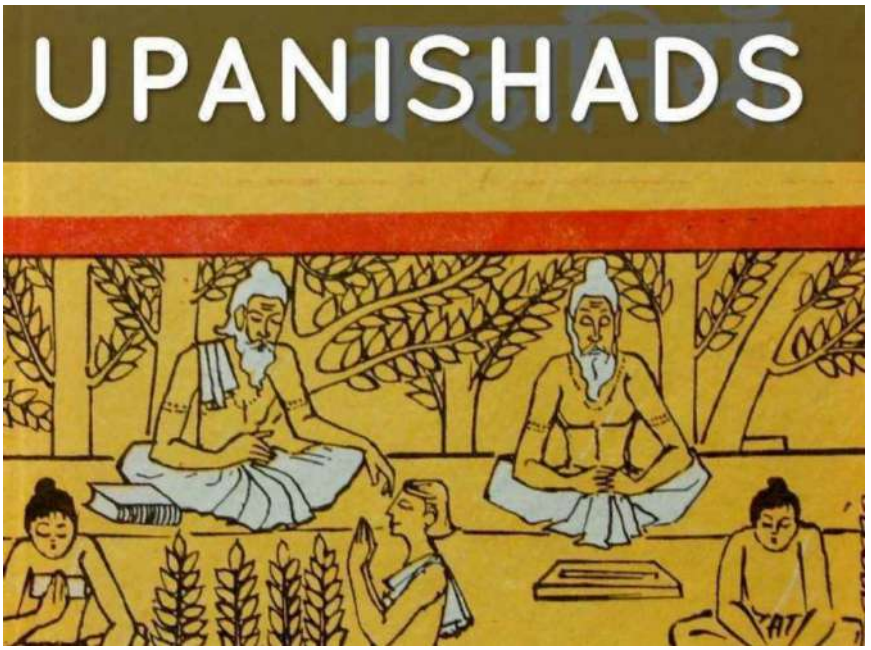
Dr. M. Thirumaleshwar

Upanishads -
3. Mundakopanishad



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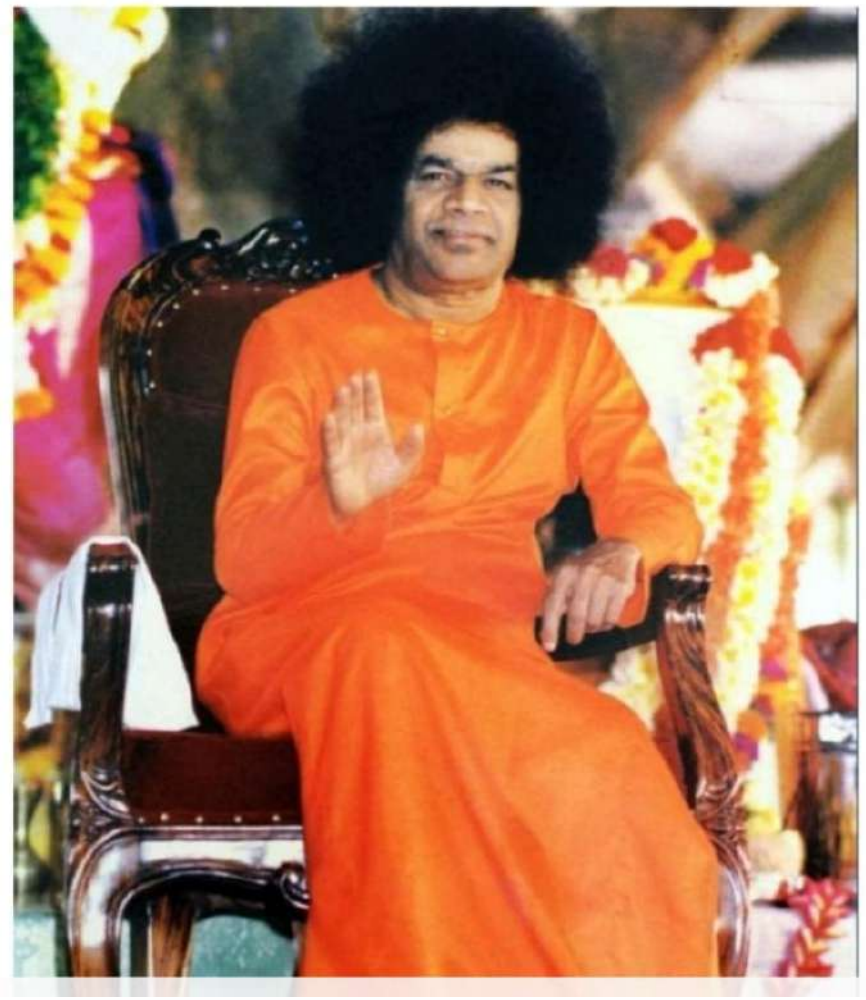
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Mundakopanishad.

Details about Mundakpanishad as given by Sri Sathya Sai Baba in His book 'Upanishad Vahini' are reproduced.

Explanations by Swami Harshananda in hindupedia website, and also info from Wikipedia are given.

YouTube videos: Lecture by Swami Atmajnananda is given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, hindupedia, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 30, 2023
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

MUNDAKOPANISHAD

This Upanishad begins with an Invocation, praying that the eye may see auspicious things, the ear may hear auspicious sounds, and that life may be spent in the contemplation of the Lord. The teaching of this Upanishad is referred to as Brahma Vidya, either because it describes first the message of Hiranyagarbha, the causal Brahma, or because the message relates the glory of Brahmam. This Upanishad speaks of Brahma Vidya as the mystery which only those with shaven heads and those who go through a rite of having Fire on the shaven head can understand. So, it is called Mundaka, or Shaven Head. Apart from this, this Upanishad is honoured as the crest of all, since it expounds the very essence of Brahma Jnana. It is assigned to the Fourth Veda, the Atharvana.

This knowledge has been handed down from teacher to pupil by word of mouth, enriched and confirmed by experience. It is also called Paravidya, the knowledge of the Other when it deals with the attributeless Principle. When it deals with the attribute-full, the Saguna, the materialised Principle, it is called Aparavidya, the knowledge of the Immanent, not the Transcendent aspect. These are the two that are found in this Upanishad. They were taught by Saunaka to Angirasa. That is what the text announces. The Vedas and the Vedangas deal with Aparavidya. The Upanishads deal specifically with Paravidya. But the interesting thing is: the Aparavidya leads on to the Para, the knowledge of Brahmam, which is the goal.

The spider evolves out of itself the magnificent manifestation of the web. So too, this jagath (moving, changing world) is manifested from the causative Brahmam. The jagath or samsar is the product of creator-creation complex. It is true and factual and useful, so long as one is unaware of the Reality. The utmost that one can gain by activity, that is to say holy or sacred activity, is Heaven or Swarga, which has a longer lease of life, but which has an end in spite of it. So, the seeker loses all yearning for Heaven. He approaches an elderly teacher full of compassion, who instructs him in the discipline for realising the Brahmam.

All beings are Brahmam and no other. They all do emanate from Brahmam. As sparks emanate from fire, as hair grows on the skin but is different from it, so too beings originate from Brahmam. Brahmam causes the sun, moon, stars and planets to revolve in space. Brahmam grants the consequence of all the acts of beings. The Jivi and the Easwara, the Individual and the Universal are two birds sitting on the same tree i.e., the human body. The Jivi acts, and suffers the consequences of those acts. The Easwara sits quiet, as a witness of the other bird. When the Jivi looks at the Easwara and realises that it is but an image, it escapes from grief and pain. When the mind is drawn by yearning to know the Easwara, all other low desires diminish and disappear. Then, knowledge of Atma is attained. The last manthra of this Upanishad declares that its aim is to make man attain that Jnana. Munda means head. This Upanishad is the Head of all Upanishads, we can say. So even the Brahma Suthra devotes two chapters to elaborate the inner meaning of the manthras of this Upanishad.

It has three sections, with two chapters in each. In the first section, the Aparavidya, and in the second, the Paravidya and the means of mastering it are dealt with. In the third, the nature of the Reality and of the release from bondage, is defined. The Karma that helps attain the Brahmam is denoted in the manthras. That is why this Upanishad is respected as very sacred.

The spider, as already indicated, spins out the web from itself without any extraneous agency. It also takes in the web it has spun. So too, Creation was effected without an agent and the Universe emanated. This Nature or Prakrithi is but a transformation of the basic Brahmam, like pot from mud, cloth from cotton, jewels from gold. So Brahmam is called the Upadana cause of Prakrithi. It is also the Nimiththakarana (predetermined cause), or the Nimiththa (efficient) cause. For, this Universe can only be the result of a High Intelligence, an Intelligence that is all-comprehensive, a Sarvajna. Heaven is the highest attainable stage through Karma. Of such Karmas or rites, the worship of Fire called Agnihotra is the chief. The performance of such rites contributes to the cleansing of the mind. Such cleansing is a necessary preliminary to Paravidya. The flames that rise high from the sacrificial altar of fire appear to the performer as if they are hailing him on to realise the Reality or Brahmam. He who does the rite with full awareness of the significance of the manthra is able to reach the Solar Splendour, through the offerings made. They take him to the region of Indra, the Lord of the gods.

The Vedas recommend two types of obligatory Karmas: Ishta and Poortha. The rite of Agnihotra, adherence to Truth, Thapas or Asceticism, Vedaadhyayanam or study of the Vedas, the service offered to guests in one's home—these are Ishta; construction of temples, caravanserais, rest-houses, tanks, planting of avenue trees—such acts are Poortha. These give consequences that are beneficial; but all such cause-effect chains are transient. They are fundamentally defective. The entire Creation is bound up with name and form and so, unreal. It can be described in words and so, limited and circumscribed by the intellect and the mind. The Paramapurusha, the Supreme Person alone is eternal, real, and pure. He is the prompter of activity and the dispenser of consequence. But He is beyond the eye, beyond the intellect. Like the spokes of a wheel that radiate from the hub, that lead from all directions to the centre, all creation radiates from Him.

To reach the central hub and know that all spokes radiate from it, the mind is the instrument. Brahmam the target is to be reached by the arrow-mind. Have your mind fixed on the target and using the Upanishadic teaching as the bow, shoot straight and hard, to hit the Brahmam and master. That is to say, the Pranava or the OM is the arrow. Brahmam is the target.

The Brahmam illumines the Jivi by getting reflected in the inner consciousness or Antahkarana. One has only to turn that consciousness away from the objective world, contact with which contaminates the mind. Now, train the inner consciousness to meditate on the OM with single-pointed attention. Meditate on the Atma as unaffected by the Jivi, though in him and with him and activating him. Meditate on Him in the heart, from which radiate countless nadis, subtle nerves, in all directions. If this process is followed, one can attain Jnana or Wisdom The Universe is an instrument to reveal the majesty of God. The inner firmament in the heart of man is also equally a revelation of His Glory. He is the Breath of one's breath. Since He has no specific form, He cannot be indicated by words. Nor can His mystery be penetrated by the other senses. He is beyond the reach of asceticism,

beyond the bounds of Vedic rituals. He can be known only by an intellect that has been cleansed of all trace of attachment and hatred, of egoism and the sense of possession.

Jnana alone can grant self-realisation. Dhyana (meditation) can confer concentration of the faculties.Through that concentration, Jnana can be won, even while in the body. The Brahmam activates the body through the five vital airs or Pranas. It condescends to reveal itself in that same body as soon as the inner consciousness attains the requisite purity. For the Atma is immanent in the senses, inner and outer, as heat in fuel and as butter in milk. Now, the consciousness is like damp fuel, soaked fin the foulness of sensory desires and disappointments.

When the pool in the heart becomes clear of the slimy overgrowth, the Atma shines in its pristine splendour. He who acquires the knowledge of this Atman is to be revered. For, he is liberated. He has become Brahmam, that which he strove to know and be.

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Ref: hindupedia.com

Mundaka Upanishad

by Swami Harshananda

Muṇḍaka Upaniṣad originates from the Atharvaveda[1] has been a popular work due to its attractive poetry, elegant expressions and sublime thoughts. Since the word ‘muṇḍa’ means ‘a shaven head’, the Upaniṣad meant to be specially studied by men of shaven heads, viz., the sanyāsins or monks. Just like the shaving of one’s head, it was meant to ‘shave off all ignorance regarding the tattvas or higher truths taught in this work.

Classification of Mundaka Upanishad

There are three muṇḍakas or chapters with two khaṇḍas or sections in each. The total number of verses is 65. Division of all knowledge into two categories,[2] eulogy of renunciation, a specific mode of meditation using Om and the method of liberation of a realised soul at the time of death are the special features of this Upaniṣad.

Contents of Mundaka Upanishad

First Mundaka

It has 22 verses. Once Śaunaka approaches the sage Aṅgiras respectfully and puts him the question:
Venerable one! What is that, by knowing which everything else is known?’

Replying to it, Aṅgiras first tells him that all knowledge in this world can be divided into two categories:

1. The parāvidyā - It is the higher knowledge. Higher knowledge is that by which the indestructible Brahman[3] is realized.
2. The aparāvidyā - It is the lower knowledge. All other branches of knowledge including the Vedas and their subsidiaries are lower knowledge.

Then Aṅgiras describes the Akṣara as the spirit beyond the ken of the senses and the mind, all-pervading and eternal, inherent in all but too subtle to be perceived easily. This entire creation has been effortlessly projected by that Akṣara, even as a spider weaves its web or vegetation appears out of this earth or the hair grows on the body. Creation proceeds from the Akṣara in an orderly way. The products are:

1. Anna - avyākṛta, the first unmanifested aspect of Akṣara/Brahman
2. Prāna - Hiraṇya-garbha, the world-soul
3. Mānas - mind-principle
4. Satya - the five elements like the earth, water and so on
5. Lokas - the seven worlds
6. Karmas - living beings and their activities
7. Amṛta - results of karmas

The second section gives some details about Vedic rituals at first. Then it goes on to condemn them as 'leaky rafts'[4] since they lead to transmigration and not to liberation. Those who praise them and advocate their performance, are like the blind persons trying to lead other blind ones. On the other hand, those men of renunciation who live in forests and practice austerities to realize the Akṣara, go to Brahmaloka by the Arcirādimārga or the bright path. That is why a person seeking the Akṣara[5] should renounce the Vedic rituals and approach a competent teacher for the same. The teacher, on his part, should teach such a worthy disciple all that he knows.

Second Mundaka

It has 22 verses. This chapter gives further details about the Akṣara from whom creation has proceeded. All living beings come out of that Akṣara and return to it even as sparks spring from a blazing fire and then fall back into it. The five elements like earth and water, mind and senses[6] and also prāṇa[7] are born out of that Akṣara Puruṣa.

The Virāṭpuruṣa [8] for whom fire is the head, the sun and the moon the two eyes, quarters the ears, Vedas the speech, the world the heart, the earth the feet, is the inner Self of all. He is the origin of the Vedic mantras and the sacrificial rites as also the worlds attained through them. All the living beings from the gods right up to animals and even the inanimate objects like rivers, oceans, mountains and vegetation have been projected out of him.

Hence one who realises him, the highest Brahman, in one's own heart, successfully destroys all bonds of ignorance here and now. But then, how to know this Akṣara Brahman, the brilliant one, who is subtler than the subtlest, in whom all the worlds and beings are established? Now, the Upaniṣad describes this process of meditation with an interesting and picturesque analogy. An expert archer takes a good strong bow, fixes a sharp arrow and then with great concentration discharges it towards the target.

Similarly the seeker should take the bow of praṇava[9] given in the Upaniṣads, fix his Self as the arrow sharpened by the practice of meditation, and discharge it with vigilant concentration, towards the target, Brahman. In other words, the seeker has to concentrate

his purified mind on Brahman, repeating the praṇava in his mind and thus attain unity with him.[10]
The text then advises the seekers to know the Cosmic Being, to meditate upon him using Om and give up all other talk, not helpful in this. This is the bridge to immortality. After describing this Being again, as all-pervading and as the light of lights the Upaniṣad declares that one who realises him will be freed from all the bonds of the heart, the mind and the intellect.

Third Mundaka

It has 21 verses. This section starts with a graphic description of the jīva[11] and īśvara[12] as two birds perching on the same tree.[13] While the former is eating the sweet and bitter fruits of the tree, the latter is sitting majestically looking at the other bird, itself not eating any fruit. When the first bird realises the greatness of the second, it becomes freed from all sorrow and suffering.
This Atman[14] can be attained by satya,[15] austerity, 'na aṅṛtam'.[16] The path devayāna to Brahmaloka is ever connected with truth. After describing once again the nature of this Atman as very subtle, but realisable through a pure mind, the Upaniṣad advises the ordinary seekers to worship and honour the knower of the Ātman to get what they want. However, if they worship or honour him without any selfish motives, they can transcend even rebirth in this world.
Though intellectual pursuits and scholarship can be aids to the realisation of the Ātman at lower levels if utilised properly, they do not directly help. In fact, Atman can be realised only by him who diligently strives for it or to whom he chooses to reveal himself. It should also be known that the weak and the careless cannot attain him. However, those who are strong in faith and conviction, who are vigilant and are endowed with the spirit of renunciation can certainly attain him. Such persons who have rightly understood the principles of Vedānta and become pure through renunciation and contemplation on the Atman, will go to Brahmaloka and attain total liberation there. Even as the rivers flowing into the ocean lose their separate identity and get merged in it, the liberated soul gets merged in Brahman, the Supreme Person.

Conclusion

The Upaniṣad closes with a statement that this spiritual wisdom must be taught to the deserving seekers who have completed the special rite called 'śirovrata' current among the followers of the Atharvaveda and not to others.

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Ref: Wikipedia

Mundaka Upanishad

The Mundaka Upanishad (Sanskrit: मुण्डक-उपनिषद्, Muṇḍaka Upaniṣad) is an ancient Sanskrit Vedic text, embedded inside Atharva Veda.[1] It is a Mukhya (primary) Upanishad, and is listed as number 5 in the Muktika canon of 108 Upanishads of Hinduism. It is among the most widely translated Upanishads.[1]

It is presented as a dialogue between great sacrificer Saunaka and sage Angiras. It is a poetic verse style Upanishad, with 64 verses, written in the form of mantras. However, these mantras are not used in rituals, rather they are used for teaching and meditation on spiritual knowledge.[1]

The Mundaka Upanishad contains three Mundakams (parts), each with two sections.[2] The first Mundakam, states Roer,[2] defines the science of "Higher Knowledge" and "Lower Knowledge", and then asserts that acts of oblations and pious gifts are foolish, and do nothing to reduce unhappiness in current life or next, rather it is knowledge that frees. The second Mundakam describes the nature of the Brahman, the Self, the relation between the empirical world and the Brahman, and the path to know Brahman. The third Mundakam expands the ideas in the second Mundakam and then asserts that the state of knowing Brahman is one of freedom, fearlessness, complete liberation, self-sufficiency and bliss.[2]

Some scholars[3] suggest that passages in the Mundaka Upanishad present the pantheism theory.

In some historic Indian literature and commentaries, the Mundaka Upanishad is included in the canon of several verse-structured Upanishads that are together called as Mantra Upanishad and Mantropanishad.

Etymology

Mundaka (Sanskrit: मुण्डक) literally means "shaved (as in shaved head), shorn, lopped trunk of a tree". Eduard Roer suggests that this root is unclear, and the word as title of the Upanishad possibly refers to "knowledge that shaves, or liberates, one of errors and ignorance".[5][6] The chapters of the Mundaka Upanishad are also sequentially referred to as "Mundakam" in ancient and medieval texts, for unclear etymological reasons.

Chronology

The exact chronology of Mundaka Upanishad, like other Vedic texts, is unclear.[7] All opinions rest on scanty evidence, an analysis of archaism, style and repetitions across texts, driven by assumptions about likely evolution of ideas, and on presumptions about which philosophy might have influenced which other Indian philosophies.[7]

Phillips dates Mundaka Upanishad as a relatively later age ancient Upanishad, well after Brihadaranyaka, Chandogya, Isha, Taittiriya, Aitareya, Kena and Katha.[7] Paul Deussen considers Mundaka Upanishad to be composed in a period where poetic expression of ideas became a feature of ancient Indian literary works.[8]

Patrick Olivelle[9] writes: "Both the Mundaka and the Mahanarayana are rather late Upanisads and are, in all probability, post-Buddhist."

Most of the teachings in the Upanishads of Hinduism, including Manduka Upanishad, however, relate to the existence of Self and Brahman, and the paths to know, realize one's Self and Brahman, making the fundamental premise of Mundaka Upanishad distinctly different from Buddhism's denial of "Self or Brahman".[2][10][11]

Some of the ideas and allegories in Mundaka Upanishad have chronological roots in more ancient Vedic literature such as, Brihadaranyaka, Chandogya, and Katha Upanishads. For example, the allegory of "blind leading the blind" in section 1.2 of Mundaka Upanishad is also found in section 1.2 of Katha Upanishad.[12] Similarly, the allegory of two birds in section 3.1 of the Mundaka Upanishad is found in hymns of Rig Veda, I.164.

Structure

The Mundaka Upanishad has three *Mundakams* (parts, or shavings), each part has two *khanda* (खण्ड, section or volume).[6] The section 1.1 has 9 mantras structured as metered poetic verses. Section 1.2 has 13 verses, section 2.1 has 10 verses, section 2.2 is has 11 verses, section 3.1 has 10, and the last section 3.2 has 11 verses. In total, the Upanishad features 64 mantras.[2][14]

Several versions of the Mundaka Upanishad manuscript have been discovered so far. They show minor differences, particularly in the form of additional text insertions and interpolations. The insertions are apparent because they do not fit structurally into the metered verses, and also because the same text is missing in manuscripts discovered in other locations.

Content

The Mundaka Upanishad opens with declaring Brahma as the first of gods, the creator of the universe, and the knowledge of Brahman (Ultimate Reality, Eternal Principle, Cosmic Self) to be the foundation of all knowledge.[15][16]

The text then lists a succession of teachers who shared the knowledge of Brahman with the next generation. It describes a lineage of knowledge transmission that begins with Brahma, the creator god, who imparted the knowledge of Brahman to Atharva. Atharva then passed this knowledge to Angira, and in turn, it was taught to Satyavaha Bharadvaja. Satyavaha then conveyed it to Angiras.[17] Charles Johnston suggests that this announces the Vedic tradition of teacher-student responsibility to transfer knowledge across the generations, in unbroken succession.[18] Johnston further states that the names recited are metaphors, such as the One who Illuminates, Keeper of Truth, Planetary Spirit, mythological messenger

between Gods and Men among others, suggesting the divine nature and the responsibility of man to continue the tradition of knowledge sharing across human generations.

The higher knowledge versus lower knowledge - First Mundakam

In verse 1.1.3 of Mundaka Upanishad, a Grihastha (householder) approaches a teacher, and asks,

> कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥
>
> Sir, what is that through which, if it is known, everything else becomes known?
>
> —Mundaka Upanishad, 1.1.3, Translated by Max Müller[15]

The setting of this question is significant, states Johnston, because it asserts that knowledge transfer is not limited to older teachers to young students, rather, even adult householders sought knowledge as pupils from teachers in Vedic tradition.[18]

The teacher answered, states verse 1.1.4 of the Mundaka Upanishad, by classifying all knowledge into two: "lower knowledge" (*apara vidya*) and "higher knowledge" (*para vidya*).[15] Hume calls these two forms of knowledge as "traditions of religion" and "knowledge of the eternal" respectively.[17]

The lower knowledge includes knowledge of four Vedas, phonetics, grammar, etymology, meter, astrology, and the knowledge of sacrifices and rituals.[19] Some manuscripts of Manduka Upanishad expand the list of lower knowledge to include logic, history, Puranas and Dharma.[20]

The higher knowledge is the means by which one can comprehend the imperishable (Aksara, Brahman). It is the knowledge of Brahman - the one which cannot be seen, seized, has no origin, varna,[21] eyes, ears, hands, or feet; it is the eternal, all-pervading, infinitesimal, imperishable, indestructible.

Sacrifices, oblations and pious works are useless, knowledge useful - First Mundakam

The first seven mantras of second *khanda* of first *Mundakam* explain how man has been called upon, promised benefits for, scared unto and misled into performing sacrifices, oblations and pious works.[23] In verses 1.2.7 through 1.2.10, the Upanishad asserts this is foolish and frail, by those who encourage it and those who follow it, because it makes no difference to man's current life and after-life, it is like blind men leading the blind, it is a mark of conceit and vain knowledge, ignorant inertia like that of children, a futile useless practice.[23][24]

> But frail, in truth, are those boats, the sacrifices, the eighteen, in which these ceremonies have been told,
> Fools who praise this as the highest good, are subject again and again to old age and death.

Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge,
go round and round, staggering to and fro, like blind men led by the blind.

—Mundaka Upanishad, 1.2.7 - 1.2.8[23][24]

The Mundaka Upanishad, in verses 1.2.11 through 1.2.13, asserts knowledge liberates man, and those who undertake Sannyasa (renunciation) to gain such knowledge achieve that knowledge through Tapas (meditation, austerity), living a simple tranquil life on alms, without any sacrifices and rituals.[25] In verses 1.2.12 and 1.2.13, the Upanishad suggests that "perishable acts cannot lead to eternal knowledge", instead it encourages seekers to gain knowledge from a learned spiritual teacher (guru) focused on Brahman

Brahman is the inner Self of all things - Second Mundakam

Mundaka Upanishad, in the first section of the second Mundakam, defines and expounds on the doctrine of Atman-Brahman. It asserts that just like a blazing fire creates thousand sparks and leaping flames in its own form, beings are brought forth from Brahman in its form.[19] The Brahman is imperishable, without body, it is both without and within, never produced, without mind, without breath, yet from it emerges the inner Self of all things.[28] From Brahman is born breath, mind, sensory organs, space, air, light, water, earth, everything. The section expands this idea as follows:[19][28]

The sky is his head, his eyes the sun and the moon,
the quarters his ears, his speech the Vedas disclosed,
the wind his breath, his heart the universe,
from his feet came the earth, he is indeed the inner Self of all things.

From him comes fire, the sun being the fuel,
from the soma comes the rain, from the earth the herbs,
the male pours the seed into the female,
thus many beings are begotten from the Purusha.

From him come the Rig verses, the Saman chants, the Yajus formulae, the Diksha rites,
all sacrifices, all ceremonies and all gifts,
the year too, the sacrificers, the worlds,
where the moon shines brightly, as does sun.

From him, too, gods are manifold produced,
the celestials, the men, the cattle, the birds,
the breathing, the rice, the corn, the meditation,
the Shraddha (faith), the Satya (truth), the Brahmacharya, and the Vidhi (law).

—Mundaka Upanishad, 2.1.4 - 2.1.7[19][28]

The section continues on, asserting Brahman as the cause of mountains, rivers of every kind, plants, herbs and all living beings, and it is "the inner Self that dwells in all beings".

Brahman is everything, the empirical and the abstract, the object, the subject and the action (karma).[19]

This is a form of pantheism theory, that continues into the second section of the second Mundakam of the Upanishad.

Om, Self and Brahman - Second Mundakam

The Mundaka Upanishad, in the second *Mundakam*, teaches that true wisdom comes from understanding the self and realising its unity with Brahman. True wisdom is attained by understanding one's self.[30] It asserts that Brahman is beyond sensory perception, known through intellect purified by spiritual knowledge and meditation, not mere reading of Vedas. Such knowledge, coupled with renunciation and meditation, leads to liberation.[30] Adi Shankara, in his review of the Mundaka Upanishad, calls the meditation as Yoga.[31]

In verse 2.2.2, the Mundaka Upanishad asserts that Atman-Brahman is the real.[32] In verse 2.2.3, it offers an aid to the meditation process, namely Om (*Aum*). The poetic verse is structured as a teacher-pupil conversation, where the teacher calls the pupil as a friend, as follows:

That which is flaming, which is subtler than the subtle,
on which the worlds are set, and their inhabitants -
That is the indestructible Brahman.[33]
It is life, it is speech, it is mind. That is the real. It is immortal.
It is a mark to be penetrated. Penetrate It, my friend.

Taking as a bow the great weapon of the Upanishad,
one should put upon it an arrow sharpened by meditation,
Stretching it with a thought directed to the essence of That,
Penetrate[34] that Imperishable as the mark, my friend.

Om is the bow, the arrow is the Self, Brahman the mark,
By the undistracted man is It to be penetrated,
One should come to be in It,
as the arrow becomes one with the mark.

—Mundaka Upanishad, 2.2.2 - 2.2.4

The Upanishad, in verse 2.2.8 asserts that the man with the knowledge of the Self and who has become one with Brahman, is liberated, is not affected by *karman*, is free of sorrow and self-doubts, is one who lives in bliss.[2][36]

Reach the highest Oneness in all beings - Third Mundakam

The third Mundakam begins with the allegory of two birds, as follows,[37][38]

> Two birds, inseparable friends, cling to the same tree.
> One of them eats the sweet fruit, the other looks on without eating.
> On the same tree man sits grieving, drowned (in sorrow), bewildered, feeling

helpless,[39]
But when he sees the other *Isa* (lord) content, knows his glory, his grief passes away.
When the seer sees the brilliant maker and *Isa* as the Purusha who has his source in Brahman,
then he is wise, he shakes off good and evil, stainless he reaches the highest oneness.

—Mundaka Upanishad, 3.1.1 - 3.1.2[37][38]

Mathur states that this metaphor of the birds sitting on the same tree refers to one being the empirical self and the other as the eternal and transcendental self.[40] It is the knowledge of eternal self, Atman-Brahman and its Oneness with all others, that liberates. The Upanishad states in verse 3.1.4 that the Self is the life of all things, and there is delight in this Self (Ātman).[37]

These early verses of the third Mundakam have been variously interpreted. To theist schools of Hinduism, the *Isa* is God. To non-theist schools of Hinduism, the *Isa* is Self. The theosophist Charles Johnston[41] explains the theistic view, not only in terms of schools of Hinduism, but as a mirroring the theism found in Christianity and other scriptures around the world. These verses, states Johnston, describe the sorrow that drowns those who are unaware or feel separated from their Lord.[41] The disciple, when firmly understands his individuality, reaches for meaning beyond individuality, discovers Lord, discovers the wonderful complex life of Eternal God, states Johnston, and then he is on the way of "light of lights". Johnston quotes from Isaiah and *Revelation*, thus: "The Lord shall be unto thee an everlasting light, and thy God thy glory".[41]

Adi Shankara's commentary offers, as an example, an alternative interpretation in Hinduism.[42] Shankara explains the non-dualistic view as follows: "By meditation and different paths of Yoga, man finds the other, not subject to the bondage of *Samsara*, unaffected by grief, ignorance, decay and death. He thinks thus: I am the *atman*, alike in all, seated in every living thing and not the other; this universe is mine, the lord of all; then he becomes absolved of all grief, released entirely from the ocean of grief, i.e. his object is accomplished".[42] This is the state, asserts Shankara, free of grief, when man reaches the supreme equality which is identity with the Brahman. The equality in matters involving duality is certainly inferior to this, states Shankara.

Be ethical, know yourself, be tranquil - Third Mundakam

The last section of the Mundaka Upanishad asserts the ethical precepts necessary for man to attain the knowledge of the Brahman and thus liberation.[37]

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

Through continuous pursuit of Satya (truthfulness), Tapas (perseverance, austerity), *Samyajñāna* (correct knowledge), and Brahmacharya, one attains Atman (Self).

—Mundaka Upanishad, 3.1.5[43]

Through ethical practices combined with meditation, must a man know his Self. Atman-Brahman is not perceived, states the Upanishad, by the eye, nor by speech, nor by other senses, not by penance, nor by karma of rituals.[38] It is known to those whose nature has become purified by the serene light of knowledge, who meditate on it, who dwell unto it. This is the state, asserts Mundaka Upanishad, when one's thoughts is integrated and interwoven with one's body and all else. When thoughts are pure, the Self arises, states verse 3.1.9.[38] This state of man is the state of *Bhuti* (भूति, inner power, prosperity and happiness).[44][45]

In the second section of the third Mundakam, the Upanishad asserts, "the Self cannot be realised by those who lack inner strength, nor by the careless or heedless, nor by devotion or false notions of austerity, nor by knowledge of the empirical. It is obtained by the Self by which it is desired. His Self reveals its own truth".[46] Once such self-knowledge is reached, calmness of mind results, a life of liberation emerges, one becomes and behaves like the Brahman. He is beyond sorrow, he is beyond sin, he is in tranquil union with the Self of all.

Reception

The Mundaka Upanishad has been widely translated,[1] as well as commented upon in *Bhasya* by ancient and medieval era Indian scholars such as Shankara and Anandagiri.[48][49] Mundaka has been one of the most popular Upanishads, in past and present. Badarayana devotes three out of twenty eight adhikaranas to Mundaka Upanishad, while Shankara cites it 129 times in his commentary on the Brahmasutra.[50] Deussen states that this popularity is because of the literary accomplishment, purity in expression and the beauty of the verses in expressing the profound thoughts that are otherwise shared by other Upanishads of Hinduism.[51]

Gough calls Mundaka Upanishad as "one of the most important documents in ancient Indian philosophy".[52] It encapsulates the Vedic teachings, states Gough, that "he that meditates upon any deity as a being other than himself has no knowledge, and is mere victim to the gods", and "there is no truth in the many, all truth is in the one; and this one that alone is the Self, the inmost essence of all things, that vivifies all sentiencies and permeates all things. This is the pure bliss, and it dwells within the heart of every creature".[52]

Ross, in his chapters on "meaning of life in Hinduism", frequently cites Mundaka Upanishad, and states it to be an example of ancient efforts in India to refine tools and discipline of realising liberation or Moksha.[53]

Johnston states that the ancient message in Mundaka Upanishad is relevant to the modern age where "search for and application of Truth" alone often predominates the fields of science. Mundaka Upanishad reminds the central importance of Truth in its third Mundakam, yet it also emphasises the need for "beauty and goodness", because "truth, beauty and goodness" together, states Johnston, create arts, music, poetry, painting, meaning and spiritual answers.[54]

Jacobs has called Mundaka Upanishad as profound, and counts it as one of the essential philosophical foundations of Hinduism.

Cultural impact

Emblem of India with tagline phrase from the Mundaka Upanishad.

The Mundaka Upanishad is the source of the phrase *Satyameva Jayate*, which is the national motto of India. It appears in its national emblem with four lions.

सत्यमेव जयते नानृतं[56]
Translation 1: **Only Truth triumphs**, not falsehood.[57]
Translation 2: **Truth ultimately triumphs**, not falsehood.[58]
Translation 3: **The true prevails**, not the untrue.[38]

—Mundaka Upanishad, 3.1.6

*****

YouTube Videos

Reflections on Mundaka Upanishad (52 min) -: by Swami Atmajnananda:

https://www.youtube.com/live/XP8DjerwEtM?si=NFiiKmx7MiAQSs8I

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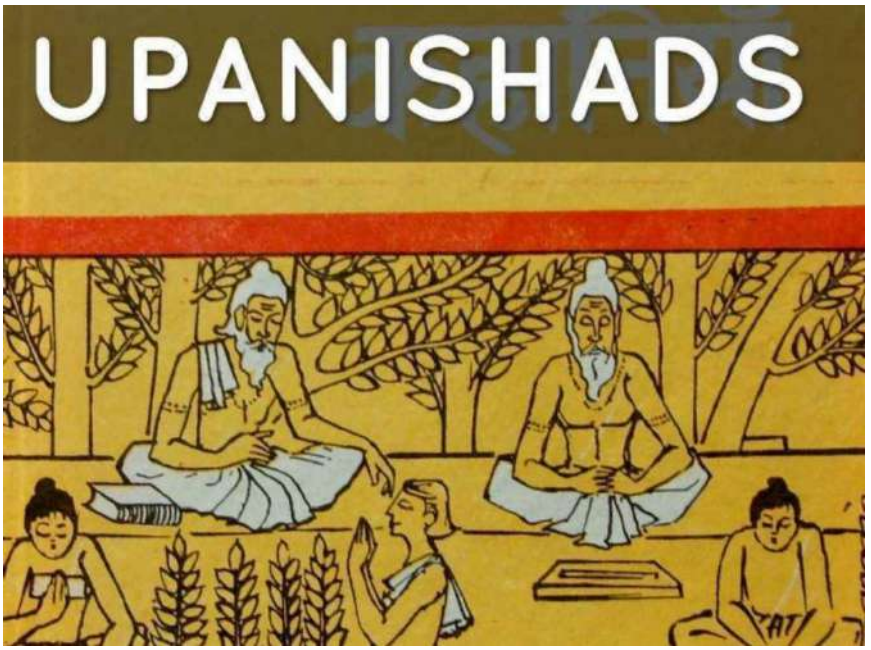
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॑ ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
4. Mandukyopanishad



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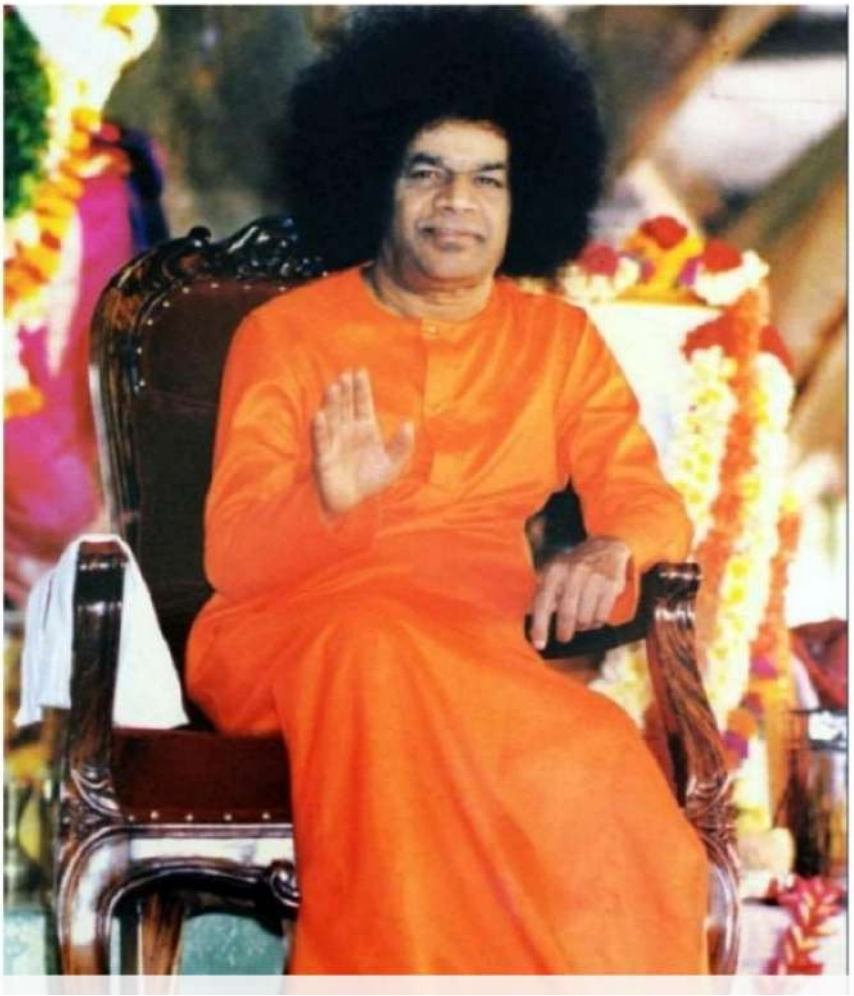
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Mandukyopanishad.

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Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Ref: Upanishad Vahini by Sri Sathya Sai Baba

MANDUKYOPANISHAD

Upanishad is the kernel of Vedanta. It is the most profound among all the Upanishads. It is also the chief, having the distinction of being recommended as, by itself, enough to lead man to salvation. It is very brief, consisting of just a dozen manthras! They are divided into four sections, Agama, Vaithathya, Adwaitha and Alathasanthi. In the Agamaprakarana, the secret doctrine of Pranava which isthe key of self-realisation is expounded. In the second Prakarana, the doctrine of Dualism, the great obstacle to liberation is discussed and rebutted. In the third, the Adwaitha or non-dual Unity is propounded. The last Prakarana describes certain mutually contradictory Non-Vedic doctrines and rejects them.

No sound is beyond the ken of Om; they are all permutations and products of Om. Brahmam too is Om, identified by It and with It. The Brahmam, which is beyond Vision, is manifest for the vision as Atma.

The distinctions of Viswa, Taijasa and Prajna are but appearances imposed on the Atma. That is to say the Atma continues the same, unaffected by the waking, the dreaming and the deep-sleep stages of man's existence. This Atma and the Atma which one refers to as 'I' are both the same. The 'I' or the Atma swims like a fish in the river, paying no regard to this bank or that, though the waters are limited and guided by them. In deep sleep,all the vasanas or impulses are suspended and though they still persist, they are not manifest or active. In dream, man follows the impulses and wins satisfaction in the process. All the manifold pulls and attractions of the sensory world, which impel man towards the objects around him, are born during the waking and the dream stages. The mind is full of agitations and these are the fertile fields where the vasanas grow, multiply and strike root. As a matter of fact, it is the agitating mind that causes Creation, that is behind all Srishti (creation).

There is however a Fourth stage, distinct from these three: it is named Thuriya! This stage cannot be described by words or even imagined by the mind, for it is beyond both Buddhi and Manas. The experience is inadequately described as Santham, Sivam, Adwaitham; that is all. It is Peace. It is Grace. It is Oneness. The mental agitations are stilled and so there is no more mind. It is the conquest of the mind, its negation, the Amanaska stage. What a victory it is! For, in deep sleep the Mind is latent. In dream, the Mind is restless with agitation. In the waking stage, it is active and motivating. In all the three stages, Truth remains unknown. The objective world is but a delusion of the agitated mind, the superimposition on the rope of a non-existent snake. The world is not born, nor does it die. It is born when you are ignorant. It dies when you become wise.

The AUM of the Omkara, representing the Viswa, Taijasa and Prajna aspects of the waking, dreaming and deep sleep stages of existence, each have a particular role in Sadhana. Upasana which A emphasises more, makes one realise all desires. If U is concentrated upon, then Jnana increases and if M is specially dwelt upon in the Upasana, the final merging of the Soul in the Supreme is effected. The Upasaka of Pranava will also earn the

knowledge of the Truth of the world and Creation. The Upasaka, therefore, of the Pranava draws unto himself the reverence of all.

The A U and M proceed from one to the other in the Pranava and finally merge in an Amanthra, a letterless resonance which thins out into silence. That is the symbol of the Santham, the Sivam and the Adwaitham, the merging of the individualised soul in the Universal, after the shedding of the limiting particulars of name and form. This is not all. The Karikas 24-29 of this Upanishad praise Pranava as the cause of Creation. It is extolled as quenching all grief. Why? He who ruminates on the Om, ever aware of its significance, can steadily move on to an Awareness of the Real behind all this unreal Appearance, of the Paramatmathatwa Itself. In the first section, the Adwaithic uniqueness of the Atma is established in a general way. In the second, as has been said, the positing of two entities, God and the World, is shown as empty and evanescent. In the section called specifically Adwaitha, the doctrine is established by arguments and affirmations. At first, the world was latent and unmanifest; Brahma is Himself an effect; and so, reflection on the effect will not lead man to the source of all things. The Brahma revealed in this Upanishad is not the Effect. It is the Primal Cause. It is not born, nor limited. It is not broken into all this many.

The Atma is like Akasa or Ether, all-pervasive. It may seem enclosed in certain limits, like a pot or a room and may be spoken of as so individualised. But in that limitation, there is no truth. The body too is like the pot, which limits the sky enclosed in it, for all appearances. There is no innate distinction between the sky in the pot and the sky outside. Take away the limiting factor, and they are One. When the body is destroyed, the Jivi merges with the Universal or the Paramatman. It is the limitation that appears to qualify the Atma, otherwise it is the Paramatma itself. The Jivi can never be considered a limb or an avayava, an adaptation or Vikara of the Paramatma.

The birth and death of the Jivi, his wanderings in space and from one Loka to another, are all unreal. It is appearance, not reality. Go deeply into the matter and you will find that Dwaitha is not opposed to Adwaitha. The opposition is between various Dwaithic religions and schools of thought. For the Adwaithin, all is Parabrahman and so he knows no opposition. For the Dwaithin, there is always the atmosphere of attachment and pride and hate. For where there are two there is always fear and attachment and all the consequent passions. Adwaitha is the Highest Truth; Dwaitha is a certain mental attitude.So, dualism can move you only so long as the mind is active. In sleep or in Samaadhi, there is no cognition of “Two.” When Avidya prevails, difference is rampant. When Vidya is established, Union is experienced. So, there is no opposition or quarrel between Dwaitha and Adwaitha. The rope is the Cause of all the Illusion and Delusion. Brahmam is the Cause of all this Illusion and Delusion connoted by the word, World, or Jagath.

It is not correct to say that the Paramatma is born as Jagath, for, how can one’s essential quality, the Swabhava be changed? Manifoldness is not the characteristic of Paramatmathatwa. The Sruthis declare this in many contexts. Why, they even condemn those who see It as many. The Witness of all the phases of the mind, of even its annihilation, can never be known by the Mind. That witness alone is eternal, unaffected by Time and Space. That is the Atmachaithanyam, the Sathyam (real). The rest is all unreal.

Turn the mind away from the sensory world through the practice of discrimination and non-attachment. Then, you attain the Amanobhava, the no-mind experience. Well, you have to remember another thing: trying to control the mind without a clear understanding of the nature of the sensory world is a vain, valueless effort, the attachment will not end, the agitation will not cease so easily.

They will sprout at the first chance. What has to be done is to develop the inertness of the mind during the deep sleep stage into a stage of permanent ineffectiveness. When the conviction that all sensory experiences are unreal is well and truly stabilised, the mind will no longer function as a distracting agency. It will liebpowerless, as a defunct limb. However hungry a man may be, he will not certainly crave for excreta, will he?

To know that the Atma, which is the goal of realisation, is devoid of sleep, birth, name, form and so on, that It is eternally Self-effulgent, Nithyaswayamprakasa, to know this is to transcend all Vikaras or agitations of the Mind. Attempting to curb the mind without the aid of discrimination, or to make known to man the unreality of Vishaya objects is like the attempt to empty the ocean by means of a blade of grass, foolish and fruitless. Be firmly fixed in the conviction that the world is a myth and then, you can aspire for Prasanthi and Abhaya, Peace and Fearlessness.

As the motivating force behind every birth or product, there should be a purpose, either Sath (existence) or Asath (non-existent, unreal) or Sath-asath, isn't it? What exactly is the transformation that happens? The cause or Karana undergoes a change or vikara and gets transformed into the karya (effect, deed). Well, Sath has no Vikara and so no birth is possible from Sath. Asath is void and nothing can emanate from it. Sath and Asath are inconceivable together. Therefore, logically, nothing can be born or produced. Karana cannot become karya.

When you remember fire, you do not feel the heat. It is only when you hold it in your hand that you experience the heat. So too, all objects are different from Jnana about them. Knowledge is one thing, actual experience is another. Moreover, the search for the First Cause is an endless adventure. For, even in the complete absence of the snake, one sees it in the rope. It is all a figment of the imagination.

In dreams, with nothing concrete, all the joy and sorrow of manifoldness are undergone. For the machinations and inferences of the mind, no basis or explanation is needed. Irresponsible inferences about the unreal world will pester the mind so long as the illumination of Truth is absent. Clasping delusion is the fate of those who are steeped in Avidya or Ajnana.

This Upanishad has declared in unambiguous terms that the Sath can never be the Cause for the karya viz. Asath. The external world is created by our own chiththa (mind), like smoke emanating from a burning scent-stick. Everything is appearance, an Adhyasa (superimposing one thing upon another), an Abhasa, something mistaken to be there, but really, non-existent. The atmosphere of Ajnana is the fertile field for their birth and multiplication. Samsara, which has the dual characteristic of evolution, of origin and ruin, is the fruit of this mistake.

Since Paramatma is Sarvaatmaswarupa (embodiment of all Atmas), there is no possibility of Cause-Effect or Wish-Fulfilment or Purpose-Product appearing in it. For him who has had the Vision of Atma, all is Atma. The maya-infected seed will sprout into anmaya-infected tree. Both are false and fleeting. So too, the birth and death of the Jivi are both false. They are mere words, signifying nothing. The things seen in dreams are not distinct from the dreamer, are they? They may appear as different and as outside the dreamer, but really, they are part of the dreamer, arising out of his own consciousness. He who is the witness has no beginning or end. He is not bound by duties or obligations, right or wrong. To know this, and to get firm in that knowledge, is to attain liberation from the shackles. It is the quivering of the Chiththa that causes things to originate. Chiththa-spandana is the cause of Uthpaththi.

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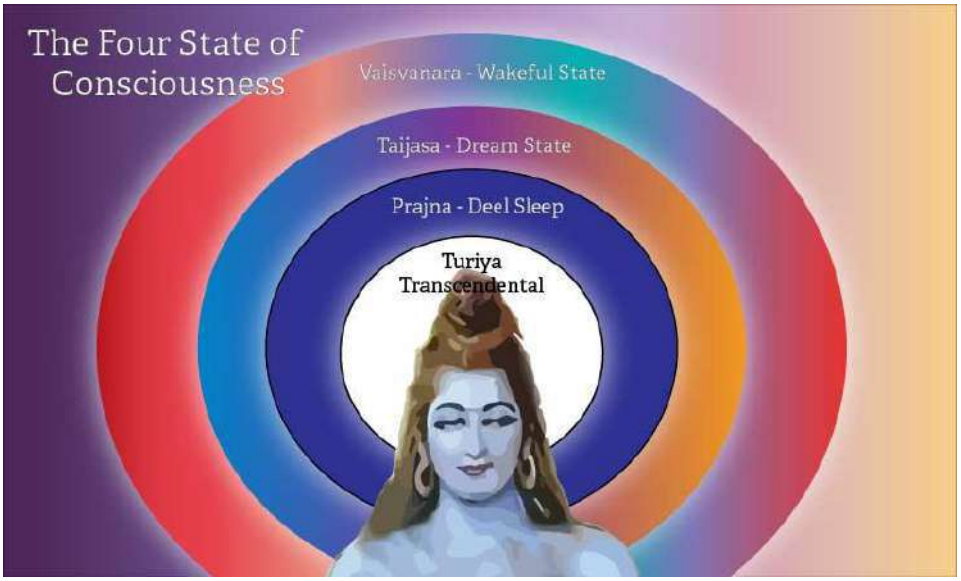
Ref: hinduwebsite.com

Mandukya Upanishad



Translation by Jayaram V

The Mandukya Upanishad belongs to the Atharvaveda. Although it contains only 12 verses, the Mandukya Upanishad occupies an important place in the development of Indian philosophical thought, following a commentary or Karika on it by Gaudapada, who is believed to be a teacher of Adi Shankaracharya's teacher.

Gaudapada's Karika on the Upanishad became the basis for the emergence of the Advaita Vedanta or the philosophy of monism, according to which Brahman alone is the truth and the rest is an illusion. The Upanishad deals with the symbolic significance of the sacred syllable Aum and its correlation with the four states of consciousness, namely the wakeful

consciousness, dream state, the state of deep sleep or dreamless sleep and the state of transcendental consciousness in which all divisions and duality disappears and the self alone exists in its pure state, all by itself.

1. This syllable AUM is verily all this

This is the explanation about AUM:

The past, the present and the future are AUM,

And That beyond these three is also AUM.

2. Brahman is indeed all this.

This self in us is also Brahman.

And this self has four planes.

3. Vaisvanara is the first stage.

Wakeful, outwardly conscious,

With seven limbs and nineteen mouths,

He is the enjoyer of the gross objects.

4. Taijasa is the second stage.

Dreaming, inwardly conscious,

With seven limbs and nineteen mouths,

He is the enjoyer of the subtle objects.

5. In deep sleep, seeking no desires,
Dreaming no dreams, unified into
The mass of greater consciousness,
Full of bliss, enjoying bliss only,
Face turned towards Chetasa,
Is Pragna the third stage.

6. This is the Master of All, the Omniscient,

The Inmost Dweller and source of

Creation and destruction of all beings.

7. Conscious neither internally nor externally,

Nor either ways, neither ordinary consciousness,

Nor the greater and the deeper consciousness,

Invisible, otherworldly, incomprehensible,

Without qualities, beyond all thoughts,

Indescribable, the unified soul in essence,

Peaceful, auspicious, without duality,

Is the fourth stage, that self, that is to be known.

8. The same Atman is AUM among the syllables,

Each syllable in the word AUM is a stage. They

Are the letter A, the letter U and the letter M.

9. The wakeful Vaishwanara is the

First letter "A", being the first letter and

All pervasive. He who knows thus realizes

All his desires and becomes foremost too.

10. The dreaming Taizasa is the second

Letter "U", being superior and situated in

The middle. He who knows thus attains

Knowledge and children equally and none

In his family would be ignorant of Brahman

11. In the world of deep sleep, Pragna, is the

Third letter "M", being the limit and the end of

All diversity. He who knows thus is free from

All diversity and becomes one with the Self.

12. The fourth state is without parts and entanglements

Not bound to this world, It is auspicious and non-dual

Thus the form of AUM is verily the Self itself

He who knows thus enters into his own Self by himself.

The End

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Ref: sivanandaonline.org

Essence of Mandukyopanishad

Essence of the Mandukyopanishad
by Swami Sivananda

Om bhadram karnebhih srinuyama devah
Bhadram pasyemakshabhiryajatrah,
Sthirairangaistushtuvamsa-stanubhih
vyasema devahitam yadayuh.

Svasti na indro vriddhasravah
svasti nah pushah visvavedah,
Svasti nastarkshyo arishtanemih
svasti no brihaspatirdadhatu,

Om Santih, Santih, Santih.

Om, O gods, may we, with our ears, hear what is auspicious; O ye! Fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb. May Indra, the powerful, the ancient of fame, vouchsafe us prosperity. May He, the nourisher and the possessor of all wealth, give us what is well for us. May the Lord of swift motion be propitious to us, and may the protector of the great ones protect us too.

1.Om, the word, is all this. Its further explanation is this. All that is past, present and future is verily Om. That which is beyond the triple conception of time, is verily Om.

2. All this is verily Brahman. This Atman (the Supreme Self) is Brahman. This Atman has four quarters, four feet, not like those of a cow, but like the fractions of a coin

3. The first quarter is Vaisvanara whose sphere is the state of waking, who is conscious of the external objects, who has seven limbs and nineteen mouths and who enjoys the gross objects

4. The second quarter is the Taijasa whose sphere or field or place is dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and enjoys the subtle objects

5. That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter or condition is the Prajna whose sphere is deep sleep, in whom all experiences have become one, who is verily a mass of consciousness, who is full of bliss, who enjoys bliss, and who is the way leading to the knowledge (of the two other states).

6. This is the Lord of all, this is the knower of all, this is the internal Ruler, this is the cause of all, this is verily the Origin and End of all beings.

7. YThe wise think that the fourth, Turiya, is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a compact mass of knowledge, nor that which is simple consciousness, nor that which is insentient. It is unseen, unrelated, incomprehensible, undefinable, unthinkable, indescribable, the sole essence of the consciousness of the Self with no trace of the conditioned world, the peaceful, all-bliss, non-dual. This is the Atman, the Self and it is to be realised.

8. This is that Atman even with regard to the letters (of the word Om); it is the Omkara with its parts. The quarters are the parts, and the parts the quarters. The parts of OM are 'A', 'U' and 'M

9. The first part 'A' is Vaisvanara whose sphere is the condition of waking, on account of all-pervasiveness, or on account of being the first. He who knows this obtains verily all desires and becomes the first.

10. Taijasa, whose sphere of activity is the dream state, is represented by the letter 'U' ,the second letter of Om, on account of superiority, or on account of being middle. He who knows this becomes great in knowledge and the equal of all. No one ignorant of Brahman is born in his family

11. Prajna, whose sphere is deep sleep, is 'M', the third part (letter) of Om, because it is both the measure and that wherein all become one. He who knows this is able to measure all and to comprehend all within himself.

12. That which has no parts is the fourth, transcendental, destitute of phenomenal existence, all bliss and non-dual. This verily is Omkara. He who knows this merges his self in the Self.

HERE MANDUKYOPANISHAD ENDS

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YouTube videos:

Mandukya Upanishad by Svayam Prakash Sharma:

https://youtu.be/cdlih4t6kaE?si=uKka0pCC2JB3QYUt

Mandukya Upanishad in simple English:

https://youtu.be/8NtPjU8pukk?si=4ya6a0wDyhvvtR-c

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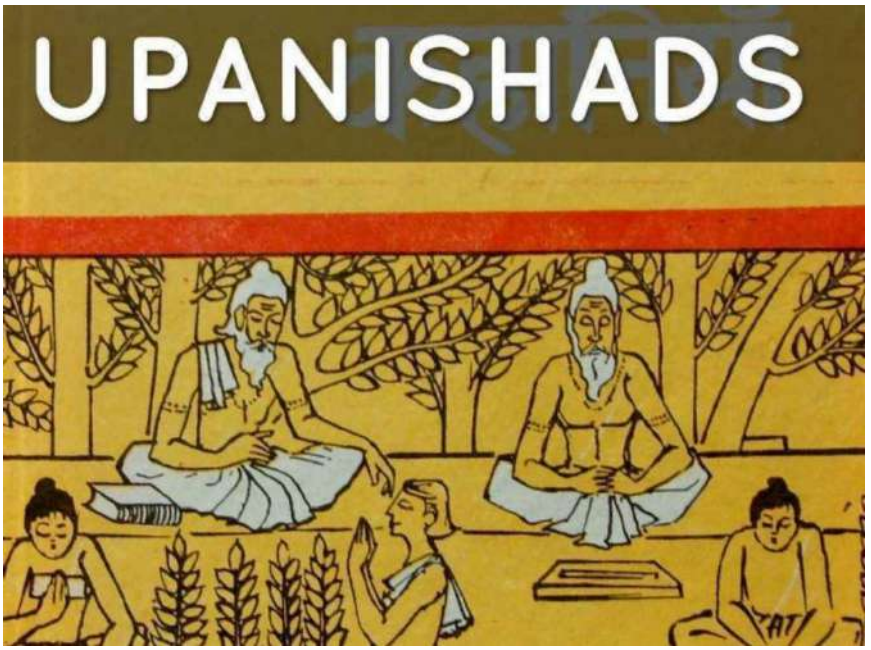
Dr. M. Thirumaleshwar

Upanishads -
5. Brihadaranykopanishad



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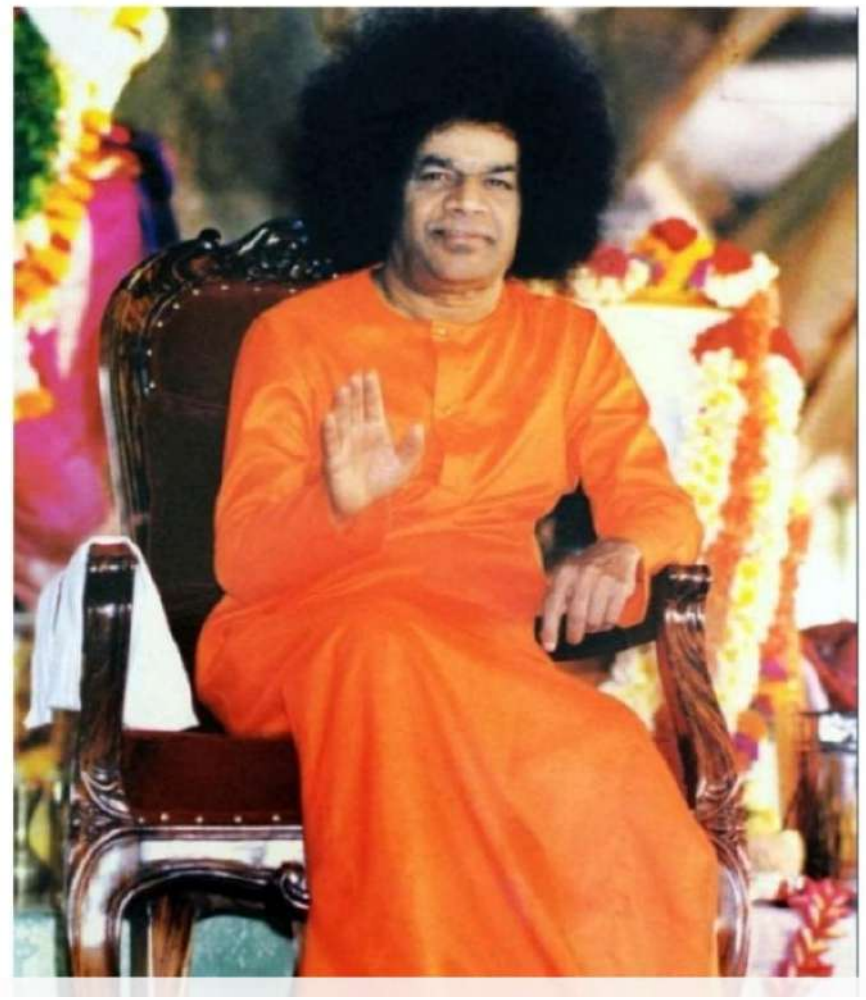

There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

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Ref: Upanishad Vahini by Sri Sathya Sai Baba

BRIHADARANYAKOPANISHAD

Brihadaranyakopanishad is affiliated to the Sukla Yajur Veda. It has six sections, of which all except the third and fourth, describe Upasana or Worship associated with Karma or ritualistic Action. The third and the fourth sections deal with the teachings of Yajnavalkya on spiritual Truth imparted to Janaka. The grandeur of the intellectual eminence of that sage is impressively evident in this Upanishad. For aspirants eager to reach the goal of Liberation, this part of the Brihadaranyaka offers the best guide. The sections are therefore referred to as Yajnavalkya Kanda. It is the last of the famous Ten Upanishads. On account of its size, it is named Brihath or Big;. Since it is best studied in the silence of the forest or Aranya, it is an Aranyaka. It instructs in Brahma Jnana and so is classed as an Upanishad.

Scholars have designated the first two sections of this Text as Madhura Kanda, the next two as Muni Kanda and the last two as Khila Kanda. Khila means appendix and hence the name is appropriate. The first section deals with the basic principles, as they are. The second proves their truth by reference to experience. The third shows how to practise the same and get mastery over it. The first section teaches Jnana, essential for spiritual progress; it is related to the paths of Karma and Upasana. It is not mere dry intellectual discipline.

For those eager to earn Jnana, there are four instruments or media for acquiring this wisdom. They are: Pada, Bija, Sankhya and Rekha. Pada means the Vedas, and the Smrithis that attempt to explain them. Bija connotes the entire gamut of manthras learnt directly from the Guru. Sankhya is of two kinds, Vaidika and Loukika. Vaidika-sankhya means the calculations and quantitative analysis of the various manthras. Loukika-sankhya refers to the numbers and their interrelations so far as they are related to the external world and the interrelations of human activities. Rekha too has two such categories, the Vaidika-Rekha being a part of the Upasana activity mentioned in the Vedas and Loukika-Rekha being the part of the Mathematics of the Universe.

The Madhura Kanda describes the Brahma-thathwa or the Brahmam Principle in the light of the categories accepted as authoritative by the Scriptures.

Purusha is the Primeval Person, from whom or on whom all this Name-Form manifoldness has emanated. We conceive the horse in the Aswamedha (Horse sacrifice) as Prajapathi (Lord of Creation) Himself. He is directed to impose on the Horse the characteristics and attributes of Prajapathi, so that he might acquire the fruits of that ritual. This portion is known also as Aswa-Brahmana. Again, the Fire which is the central figure in the sacrifice is also to be felt and consecrated as Prajapathi and there are descriptions attributing the qualities of Prajapathi to the Agni. So this is called Agni-Brahmana.

This Jagath, taken as true by the deluded, is just a jumble of Names and Forms devoid of the permanence that Atma alone can have. Hence, it breeds disgust and discontent and causes renunciation to grow. The mind is soon free from attachment to the objects of sensory pleasure and it moves along its natural bent to Brahmam itself. All sounds are

names; vaak or voice is the cause for its emergence. Rupa or form is the result of vision or sight. It emerges from the eye. Karma similarly has the body as its source. The body is just a context for vaak and other instruments. Contemplation on such truths helps the process of Atma vichara (Inquiry into nature of Atma) to start and progress.

The Prana or Vital Air, the Sarira which is its basis, the Siras (head), which is the seat of the instruments of acquiring knowledge, the strength that is derived from food—all these are considered in this Upanishad.

As the sweetness of a thousand flowers is collected into honey, this Jagath is a concatenation of the elements. Dharma, Sathya and such abstract principles, men and such concrete living beings, the Virat-Purusha and such conceptions—all these again are the effects of the same Brahmathathwa, that is, an immortal changeless Thathwa (principle). The realisation that the Thathwa inheres in every individual is Brahma Jnana.

Janaka, the King of Videha, celebrated a Sacrifice giving away vast wealth in gifts. Many Brahmins attended this Yaga from the Kuru-Panchala territory. The King had a thousand cows decorated with anklets, necklaces and hornlets of gold. He announced that they would be donated to whomever taught him the Brahmam. But such Brahmins, though great scholars in their own line, hesitated to claim the cows, through fear of failure. But Yajnavalkya was so confident that he asked his students to drive the cows to his Ashram! The other Brahmins got enraged at his audacity and started testing his scholarship and experience.

The first to come forward to challenge Yajnavalkya was the family priest of Janaka. The answers that the sage gave to his questions clarify the method of attaining the Atma encased in the pranas, through the conjoint yogas of Karma and Bhakthi. In the Yajna, the Rithwik's voice is Agni, the Kala is Vayu, the Mind of the performer is Chandra—such is the manner in which one has to grasp the meaning of ritual and free oneself from the limitations of mortality.

The next to accost the sage was Bujyu. His questions were: Is there an Entity called Purusha who is ruled by the senses and who is entangled in this current named Samsara? Or is there no Purusha of this type? If there is one such, what are his characteristics?

Yajnavalkya answered him thus: Your Atma is the Entity you inquired about. Just as a wooden contrivance cannot operate on its own, but must be moved by some outside power or inside force, or just as this arm can move like this only when the will operates on it, so too, unless a superspiritual power presides, the body cannot act nor can the vital airs function as they do. He is the seer of the seeing function of the body. He hears, and not the ear. That Chethana or Superconsciousness that sees and hears and feels is but a reflection of the Atma on the mind. That Chethana sees even the Seer; what happens is that the Chethana reflected in the mind moves out through the senses and grasps the external world of the five elements and so it appears as if the Chethana is engaged in activity. Really speaking, it has no activity.

That Chethana is the Atma. It is beyond the reach of the senses, it is above and beyond the subtle and even the causal Sariras. It has been understood by experience where the Atma

is, and what its nature is. It is the same in all. The Atma is to be attained by total renunciation.

Attachment to children, riches, wife, etc.—all have to be given up. These originate in Kama, Desire. Why, all activities whether ordinary or ritual or worshipful are basically the products of Kama. The desire for the fruit is present in Karma-sadhana also. There is no denying this. And hence they are opposed to true Sanyasa.

Light and darkness cannot be together, at the same place and time. So too, Karma – activity and Atma-jnana cannot be together. Sanyas is Sarvakriya-parithyaga (renunciation of all activities); begging for food is a Karma and against Sanyas. The Brahmins of ancient days knew this. They gave up attachment, and through the path of Nivritti or withdrawal, realised the Reality. He alone is a Brahmin who has detached himself from all things which are concerned with non-Atmic ends. All other credentials are secondary.

In this Upanishad, the Sarvantharyamithwa (all-pervasiveness) of the Atma is described. All this earth becomes habitable through association with water, or it would fall apart like a lump of rice flour. Gargi asked Yajnavalkya on what is the earth based. This question and the answer given inform us that Earth, Water, Akasa, Surya, Chandra, Nakshatra, Deva, Indra, Prajapathi, Brahma Loka—all these, one from the other, were woven out of the Paramatmathathwa, which is the warp and woof, the garment of Creation. Such truths are beyond the reach of the imagination of man. They have to be imbibed from the Sastras by a clarified intellect.

Yajnavalkya refuted the arguments of Gargi for her questions could not be solved by mere intellectual feats. They could be solved only by intuition, earned by the guidance of a Guru. The earth is pervaded and protected by Vayu, or air. The individualised Universal, individualised according to the impressions of experience in previous lives, is associated with the five Karmendriyas, five Jnanendriyas, the five Pranas, Manas and Buddhi—these seventeen instruments. The concrete body is a vikara or mutation of the Earth. It is pervaded by vayu or ‘air.’ There are forty-nine ‘earth-bits,’ or angas which can be identified in the body and like a string that holds pearls together, ‘air’ holds these together as one co-ordinate whole. When the ‘air’ leaves the body for good, the angas become distinct and derelict.
The body then, becomes a ‘corpse.’ There is however an Antharyami, the immanent spirit in the body-complex abode, the mystery that is beyond the reach of that complex, the motivating force of the impulses and intentions of that complex; that Antharyami has no death; It is Atma.

Gargi put her second question, after taking due permission from the gathering, for, it is not courteous to hurl problems without such notice. Her question was: On what does the Inner Core—the Atma—rest in the Past, Present and Future, in this Dual World? The intention of Gargi was to bring about the discomfiture of Yajnavalkya, for he would be forced to admit, “The timeless Entity is beyond words and cannot be described at all”. This also shows that Gargi too was an adept in Brahma Jnana and hence you can infer that in the field of Brahma Vidya, there is no place for distinctions based on sex.

“The Brahmavids or masters of Brahmic wisdom declare that the Parabrahma is immanent in the unmanifested Akasa” said Yajnavalkya, thus escaping from the trying situation into which

Gargi wanted to drive him. Then, he described the nature of that Indestructible Akshara thus: It has no gross, subtle or such changes. It has no material qualification like colour, smell, shape, etc. There are no measures to comprehend It. Time is but the execution of Its Will. Why elaborate? The Sun and the five elements all carry out Its Will. Gargi then asked the assembled Brahmins to bow before Yajnavalkya and acknowledge his supremacy. That stopped further questionings.

The Atma is Effulgent, as the Sun is, by its very nature. People say that they “see” the Atma or Its effulgence. But there is no seeing It. Since It has no second, nothing is outside It. It is neither seen nor can It see. It has no organs of sight or smell; nor has it any part, which when co-ordinated can perform any function.

From the lowest joy to the highest Brahmanandam, each step is an increase of the feeling. Words like Paramanandam indicate only stages of Anandam (bliss). As a matter of fact, all types of Anandam are derived from the primary basic source of Brahmanandam.
Yajnavalkya explained all this to Janaka, for he took great delight in instructing the King on all that he knew.

Like a tree sprouting from a tiny seed the body grows and the seed in the fruit grows into another tree. When the body, like a ripe fruit, falls to the ground, the vaak and other Indriyas also follow him. The breath too takes to its own path. The Atma alone is not affected, one way or the other. It remains as ever: unmoved, immovable.

Through sinful deeds, sin; through meritorious deeds, merit—thus paapa and punya accumulate. They produce the impulses for a new body, as the primary motive force of the Sarira. The Atma leaves the old body, with its vision directed to the new one it occupies, like the caterpillar which fixes its forelegs on a spot, when it lifts up the hind legs. The Atmajnani, however, has no impulse towards bodily activities and so the Atma in his case is not bothered by a new body at all. The Jnana Marga is the path of the Brahamavid, the knower of Brahmam.

The Karma-enthusiasts are led on to Thapas, the Atmajnani has escaped from Kama or desire and so his mind knows no anguish or agony or yearning, which is the mark of Thapas. He is the Viswakartha—the very Artist who has evolved the Viswa or Creation. He who has attained the vision of Brahmanhood has nothing further to attain or realise or guard or seek.
The instruction that Yajnavalkya gives in this Upanishad to Maithreyi, his consort, reveals to us clearly the Atmajnana which comes after a study of the Sastras with Tarka (logic) as a constant companion. It also describes the principles of Sanyas, which is the instrument for getting that Jnana. The entire sensory world and the senses too have to be equated with the dream-reality only. There is no use pursuing them, as ultimate and valuable.

The Atma alone has to be loved. All other things are loved for the sake of the Atman. When the Atman is understood, everything else is understood. All effects are subsumed by the Cause. The ocean is the goal of all the waters, so too all tastes find their goal in the tongue. All forms realise themselves in the eye. All sounds are for the ear. All resolutions have the mind as their goal. That is to say, the entire Jagath merges in Brahmam.

In his reply to Bhujyu, Yajnavalkya reveals his knowledge of the process of evolution of the Universe, the Brahmanda-nirmana. In his reply to the two questions of Gargi, he reveals and instructs the Swarupa of Brahmam, which is Aparoksha. In the Sakalyabrahmana, the sage has astounded everyone by his erudition in spiritual mysteries. He earned victory in the Hall of Janaka from the wisest of the land. He sanctified it by his teaching. He met the hard tests of the crooked Bhujyu and the harder tests of the eager inquirer, Gargi, with equal equanimity and skill. He was acclaimed as the crown jewel of scholars. Of course, he himself acknowledged greatness wherever he recognised it. He was generous enough to recognise the greatness of the teachers who were instructing Janaka till then. Lastly he felt that he had no more to learn or earn and so, he became a monk. Realising that Maitreyi, his consort, was also eager to attain Realisation, he instructed her in Brahma Jnana, for in those days, women were considered equally fit to practise the Jnana Marga, which leads to Liberation.

Contemplate on this and reach up to the Thuriya stage of consciousness. Then Nama, Rupa, Vasthu, Bhava, all get merged in the One All-pervasive All-inclusive Atma.

The Upanishad teaches man the essential philosophy, in the briefest terms. It does not refer in the least to Karma or Kindred subjects. It concerns itself purely with the Science of Atmathathwa.

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Ref: sivanandaonline.org

Essence of the Brihadaranyaka Upanishad

by Swami Sivananda

1. The whole is all That. The whole is all this. The whole was born of the whole. Taking the whole from the whole, what remains is the whole.

Om Peace, Peace, Peace!

Yajnavalkya-Maitreyi Samvada

2. Maitreyi, said Yajnavalkya, Verily, I am going away from this house into the forest, to enter another order of life; therefore, let me divide my property between you and Katyayani.

3. Maitreyi asked: My venerable Lord, if this whole world, with all its wealth, belonged to me, tell me, could I become immortal?

4. No, replied Yajnavalkya, Like the life of rich people will be your life. But there is no hope of obtaining immortality by wealth.

5. Maitreyi said: Of what use, then, would wealth be to me, if I did not become, thereby, immortal? Tell me, O venerable Lord, any means of attaining immortality, of which thou knowest.

6. Yajnavalkya replied: Thou art dear to me; thou speakest dear words. Come, sit down; I will explain it to thee.

7. Verily, not for the sake of the husband, is the husband dear; but for the sake of the Self is the husband dear.

8. Verily, not for the sake of the universe, the universe is dear; but for the sake of the Self is the universe dear.

9. Verily, the Self (Atman) is to be seen, heard, reflected and meditated upon. When one sees, hears, reflects and knows the Self, all this is known.

10. The Brahmin would abandon a person who regards the Brahmin-class as something different from the Self; the world would abandon a person who regards the world as something different from the Self. The Brahmin-class, Kshatriya-class, these worlds, these gods, these elements, everything is that Self alone.

11. When a drum is beaten, you cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. The notes of the drum have no existence apart from the general note of the drum. Even so, nothing particular is cognised apart from the Pure, Intelligent, Self. The Supreme Self is the essence. There is inherence of Pure Intelligence in everything. Hence everything

is the Self only. Everything should be regarded as non-existent apart from the Self or Pure Intelligence.

12. When a conch is blown or when a lute is played, you cannot distinguish its various particular notes, but they are included in the general note of the conch or the lute, or any kind of musical instrument. The notes of the conch or lute have no existence apart from the general note of the conch or the lute. Even so, nothing particular is perceived apart from the Pure, Intelligent Self. A drum, a conch, or a lute have distinct general and particular notes of their own, which are included in the sound in general. Similarly, all objects are unified in the Absolute or Brahman as the varieties of genus and particulars are not different from It.

13. As a lump of salt, when thrown into water, becomes dissolved into mere water, and could not be taken out again (or perceived), but wherever we taste the water, it would have the taste of salt; thus, verily, does this great Being, Infinite, Independent, consisting of nothing but Consciousness, rise from out of these elements and vanish again in them. After death, no knowledge remains. (There is no objective consciousness when there is no individuality.)

14. Maitreyi said: Thou hast bewildered me by saying: 'After death, no knowledge remains.' Yajnavalkya replied: I say nothing that is bewildering. For where there is, as it were, duality, the one sees the other, one smells the other, one tastes the other, one salutes the other, one speaks to the other, one hears the other, one thinks of the other, one knows the other.

15. But, when the Self alone is all this, how should one see another, how should one smell another, how should one taste another, how should one salute another, how should one speak to another, how should one hear another, how should one know another?

16. How should one know Him, by whom one knows all this?

17. That Self is to be described as Not this, not this.

18. He is incomprehensible, imperishable, unattached, free, and not subject to pain or destruction.

How should one know the Knower?

The Inner Ruler

19. Gautama asked: O Yajnavalkya, tell me who is the Inner Ruler?

20. Yajnavalkya said: He who dwells in the earth, and within the earth, whom the earth does not know, whose body is the earth, who from within rules the earth, is thy Self, the Inner Ruler, the Immortal.

21. He who dwells in water, fire, sky, air, heaven, sun, the quarters, the moon and stars, the ether, darkness, and the light; whose body are these; and who from within rules them, but whom they do not knowthat is thy Self, the Inner Ruler, Immortal.

22. He who dwells in all beings and within all beings, whom all beings do not know, whose body are all beings, and who from within rules all beings, is thy Self, the Inner Ruler, Immortal.

23. He who dwells in the breath, speech, eye, ear, mind, skin, Knowledge, and the seed; whom they do not know; whose body they are; who from within rules themis thy Self, the Inner Ruler, the Immortal.

24. Unseen He sees; unheard He hears; unthought, He thinks; unknown He knows.

25. There is no other seer but He; there is no other hearer but He; there is no other knower but He.

26. That is thy Self, the Inner Ruler, the Immortal.

27. Whatever is different from Him is perishable.

The Indestructible Being

28. Gargi said: O Yajnavalkya, that of which they say it is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, tell me in what is it woven like warp and woof?

29. Yajnavalkya replied: In ether (Akasa).

30. Gargi said: In what then is the ether woven, like warp and woof?

31. Yajnavalkya said: O Gargi, the Brahmanas call this the Akshara (the imperishable).

32. It is neither coarse nor subtle, neither short nor long, neither red nor white; it is not shadow, not darkness, not air, not ether, without adhesion, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth or door, without measure, having no within and no without. It does not consume anything, nor does anyone consume it.

33. By the command of that Indestructible Being, the sun and the moon stand apart.

34. By the command of that Being, heaven and earth stand upheld in their places.

35. By the command of that Being, minutes, hours, days, and nights, half-months, months, seasons, years, all stand apart.

36. By the command of that Being, some rivers flow to the East from the snowy mountains, others to the West, and others to the quarters ordained for them.

37. By the command of that Being, men praise those who give, the gods follow the sacrifices, and forefathers the oblation.

38. Whosoever, ignorant of this Indestructible Being, offers oblations in this world, sacrifices, adores the gods and practises austerities even for a thousand years, his work will have an end.

39. Whosoever, without knowing this Indestructible, departs from this world, becomes wretched.

40. But he who departs from this world, knowing this Indestructible Being, is a true Brahmana.

The Guiding Light

41. Janaka said: Yajnavalkya, what is the light of this Purusha?

42. Yajnavalkya replied: The sun, O king; for by the light of the sun man sits down, moves about and does his work and returns home.

43. When the sun has set, what, then, is the light of a man?

44. The moon indeed is the light; for by the light of the moon man sits down, moves about, does his work and returns home.

45. When the sun has set and the moon has set, what is the light of man?

46. Fire indeed is his light; for by the light of fire man sits down, moves about, does his work and returns home.

47. When the sun has set, and the moon has set, and the fire is gone out, what is then the light of man?

48. Sound (speech) indeed is his light; for by the light of speech he sits down, moves about, does his work and returns home. Therefore, when one cannot see even one's own hand, yet he resorts there, whence sound proceeds.

49. When the sun has set and the moon has set, and the fire has gone out and sound is hushed, what is then the light of man?

50. The Self indeed is his light; for by the light of the Self he sits down, walks about, does his work and returns home.

51. What is that Self?

52. He who is within the heart, surrounded by the Pranas, the Purusha who is light, who is of the nature of Knowledge.

53. He, remaining the same, wanders in the two worlds.

54. He, as it were, thinks; he, as it were, moves; in dream he quits this world and the forms of death; i.e., all that is perishable.

55. This Purusha, when born, takes a body, gets united with all evils; when he departs and dies, he leaves all evils behind.

Waking and Dreaming

56. There are two states for that person; the one here in this world, the other in the other world, and as a third, an intermediate state, the state of dreaming.

57. When he sleeps, then, after taking with him the material from his world, destroying and building it up again, by his own light, he dreams. In that state, this Purusha is self-illuminated.

58. No chariots are there, nor horses, no roads, but he himself creates chariots, horses and roads. He indeed is the creator.

59. His pleasure-grounds can be seen; but he is visible to none. Therefore it is said: Let no one wake a man suddenly; for it is difficult to cure, if he does not get back rightly to his body.

60. That person, having enjoyed himself in that state of bliss (Samprasada, deep sleep), having wandered about and seen what is holy and what is sinful, hastens back again, as he came, to the place from which he started. Whatever he may have seen there, he is not affected by it, because that person is not attached to anything.

61. That person, having enjoyed bliss in the waking state, wandered about and seen what is good and evil, hastens back again, as he came, to the state of dream.

62. As a large fish moves along the two banks of a river, the right and the left, so does that person moves along these two states, the state of sleeping and the state of waking.

Deep Sleep

63. As an eagle, after it has roamed about in the sky, gets fatigued, folds its wings, and is drawn to its nest, so does that person hasten to that state where, when asleep, he desires not any desire, and dreams no more dreams.

64. There are in his body the veins called Hita, which are as small as a hair divided a thousandfold, full of white, blue, yellow, green and red juice.

65. This is his true nature, which is free from desire, sin and fear. When embraced by the intelligent Self (Prajna), he knows nothing that is without or within. This is his true nature, in which all desires are satisfied, in which the Self is his only desire, in which there is no desire, no grief.

66. Then the father is no father, the mother is no mother, the worlds no worlds.

67. He is not followed by good or evil; for he is beyond all sorrows of the heart.

68. When in deep sleep he does not know, yet he is knowing, because knowing is inseparable from the Knower, because it is indestructible. But there is, then, no second thing, nothing else different from him that he could know.

69. Like an ocean is that one Seer, without any duality. This is the Brahma-world.

70. This is his highest goal, his highest success, his highest world, his highest happiness. Of this happiness, all other beings enjoy only a part.

71. When the body becomes weak on account of old age or illness, at that time that person, after separating himself from his members, hastens back again, as he came, to the place from which he started, to new life (for obtaining a new body).

The Phenomenon of Death

72. When the soul, having come to a state of weakness, sinks into a state of unconsciousness, as it were, then the organs go to meet him.

73. Having fully seized those organs which are resplendent with light, the soul descends into the heart.

74. When the Purusha in the eye altogether returns, then the soul is unconscious of colour (any form). He has become one, they say, he does not see. (Similarly with the other senses.)

75. The entrance to the heart becomes luminous; and by that light the Self departs, either through the eye or through the skull or through other places of the body.

76. When he thus departs, life departs after him, and when life thus departs, all the organs depart after it.

77. He is conscious, and being conscious, he follows and departs. Then both his knowledge and work, and the knowledge of his former life take hold of him.

78. As a caterpillar, after having gained another blade, draws itself together towards it, thus does this self, after having thrown off this body, and after obtaining another body, draw himself together towards it.

79. As a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and obtaining that state of Knowledge, make for himself another, newer and more beautiful shape, either suited to the world of the forefathers, or of the Gandharvas, or of the Devas, or of Prajapati, or of Brahma or of other beings.

80. That Self is indeed Brahman, consisting of knowledge, mind, life, eye, ear, earth, water, air, ether, light and no-light, desire and no-desire, anger and no-anger, virtue and no-virtue, and all things.

81. Now as a man is, like this or like that, in accordance with his acts or behaviour, so will he be; a man of good works will become good, a man of evil works will become evil.

82. As is his desire, so is his resolve; as his will, so his action; as his action, so is his reward.

83. He whose mind is attached to worldly objects, obtains by actions the objects to which his mind is attached. And having obtained the results, whatever deed he does here on earth he comes back again from that world to this world of action.

84. Thus he who desires wanders from world to world. But as regards the man who does not desire, who has no desires, who is beyond desires, whose desires are satisfied, or who desires the Self only, his vital spirits do not depart elsewhere. Being Brahman, he goes to Brahman.

85. As the slough of a snake, as something dead, is abandoned on an ant-hill, so lies the body; but that disembodied, immortal spirit is even Brahman, is only light.

86. If one understands the Supreme Self and knows It as his own Self, then for what desire or for whose sake should he undergo the sufferings of the body?

87. He, who has found and understood the Self that has entered this body, is verily the creator, for he is the Lord of all, his is the world, nay, he is the world itself.

88. While we are here we must know Brahman. If we do not know Him, then there is great loss. Those who know Him become immortal, but all others verily undergo pain.

89. When a person clearly beholds his own Self as God, as the true Lord of all that is and will be then he is no more afraid.

90. In Him there is no diversity. Whoever sees diversity in Him, goes from death to death.

91. Let the wise Brahmana, after he has discovered Him, practise wisdom. Let him not seek after many words, for words are embarrassing.

92. One who thus knows, who has subdued his senses, who is calm, free from all desires, enduring, and composed in mind, beholds the Self in the Self, sees all as the Self.

93. Sin does not overcome Him; he overcomes all sin. Free from sin, free from impurity, free from doubt, he becomes a true Brahmana.

94. This Self is great, unborn, the strong, the river of wealth. He who knows this obtains wealth.

95. Brahman is verily fearless, and he who knows this becomes verily the fearless Brahman.

96. The threefold offspring of Prajapati; Devas, Men and Asuras dwelt as Brahmacharins with their father, Prajapati.

97. The Devas, having finished their studentship, said to Prajapati: Tell us our duty. Prajapati told them the syllable Da. Then he said: Did you understand? They replied: We do understand: You told us: Damyata be self-controlled.

98. Then the men said to Him: Tell us our duty. Prajapati told them the syllable 'Da'. Then he said: Did you understand? They replied: We do understand. You told us Datta give.

99. Then the Asuras said to him: Tell us our duty. Prajapati told them the syllable 'Da'. Then he said: Did you understand? They replied: We do understand. You told us Dayadhvam be merciful.

Deep Sleep

100. The same is repeated by a divine voice with the force of thunder, viz., the syllables Da, Da, Da, meaning be self-controlled, give, be merciful.

101. Therefore, let one learn the triad of restraint, liberality and mercy.

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Sage Yajnavalkya in the Brihadaranyaka Upanishad

By Swami Krishnananda

Idam brahma, idam kshatram, ime lokah, ime devah, imani bhutani, idam sarvam yad ayam atma. This Source of knowledge; this source of power; all these worlds; all these gods; all these beings -- all this is just the Self.

This proclamation is like a Brahma Astra that Sage Yajnavalkya is discharging against every kind of attachment one can conceive in this world. It is somewhat easy to accept that God is everywhere, mainly because we always externalize the location of God, however much we may try to universalize Him. The idea of location in space does not escape us so easily. "God is everywhere" -- this is what we generally believe. The everywhere-ness of God implies that there is space, and inasmuch as our mind is wedded completely to the concept of spatial expansion, we feel a little bit comforted when we are told that God is everywhere.

But here, Sage Yajnavalkya makes a startling statement by claiming that the the Self also is everywhere. *Imani bhutani, idam sarvam yad ayam atma*, or, all the fourteen worlds are the Self. We do not find it so easy to accept this, because we cannot spatialize the concept of Self. Our Self cannot be somewhere else, it must be within us only. But, what does one mean by saying "all the worlds, all the gods, all this is the Self". What is this that the Sage is telling us? What exactly is the Self? Can anyone tell us what is the Self? What meaning can we attach to this word? There is myself, yourself, this self, that self! The self is something which cannot be externalized, objectified or spatialized in any way. The Self is the utter subjectivity of universality. The universal concept is rather easy to accept because we may spatialize even the universal being. But the Self cannot be spatialized -- I cannot be anywhere else than in myself.

But what does this declaration say? *Imani bhutani, idam sarvam yad ayam atma*. All the created beings, all the worlds, *ima lokah* - all - *sarvam yad ayam atma*. Can I place myself in

the location of something which is the extended world outside? Is the world outside my self? How can I tear the internal location of my self-hood and place it in the sun, or anywhere else? This is an exercise which is like the Brahma Astra to the human concept of any value in this world. Can anyone believe that his self or her self is anywhere else other than in one's own self? Is it possible? Is the Self sitting in Brahma Loka, is it in Bhuvar Loka, Swarga Loka? Is it in Patala, is it in the sun, the moon and the stars? Can my self be conceived as being located there? But it is necessary to conceive such a possibility according to this great statement of Sage Yajnavalkya. This will rend the knot of attachment to personality, attachment to self-hood in an individualized form, and the result would be unthinkable. This exercise should not be attempted by anyone with even the least attachment to human individuality, personality, in whom the idea of 'I' or 'mine' has not gone. When an immature person attempts this kind of meditation and tries to wrench the self of oneself and place it on a tree outside, disastrous consequences may follow. If a purified mind tries this, liberation may follow.

The Brihadaranyaka Upanishad is not intended for everybody. It is a cosmic meditation. In the Chhandogya Upanishad, there are cosmological meditations, which are wonderful by themselves. But in the Brihadaranyaka is described the cosmic meditation. The whole thing is transcendent, beyond ourselves. How would we think of anything that is beyond ourselves? Even when we think of self, we place it within ourselves -- "My self is inside me." But this great admonition of the Brihadaranyaka Upanishad says that the Self is not within us - it is within everybody, within everything, within all the worlds and the universes. In all space and all time, the Self is there. Can anyone close one's eyes and meditate thus? I am present in a far off distance of a world near the skies above! Can you place yourself in the skies and contemplate from there? But, you may say, 'this is an easy thing, I can do that, I can place myself in the skies.' However, when you place yourself in the skies, once again you are thinking of a spatial concept, which is not permitted in the case of the awareness of one's Self.

Difficult is this to understand. The Self cannot be placed in the tree, or the sun or moon, or stars, because if the Self is in the sun, then there is no sun, there is only Self there. But then, the idea of distance may be there, persisting again and again, as an inveterate habit.

Never should this meditation be attempted by an impure mind. We are happily conversant with the proclamations of all the religions and philosophies that God is everywhere, Brahman is everywhere, but nobody says that the Self is everywhere. This is a new idea that is revealed in the Brihadaranyaka Upanishad. We feel that the Self cannot be everywhere, and that it cannot be anywhere except in one's own self. This 'one's own self' is the crucial matter. That is to say, all the worlds are your own Self: Bhu-Loka, Bhuvar-Loka, Swar-Loka, Mahar-Loka, Jana-Loka, Tapo-Loka, Satya-Loka. These widespread universal expanses of being are our Self! If you can imagine how your Self could be - that kind of imagination should be extended to all the worlds. The Self will shudder, it can break into pieces, or it can melt down into the extent of the whole world in an instant. If this meditation can be continued, a miracle can take place.

If anything is dear and lovable, the thing that is loved is not actually loved and it is not dear. It is the Self in the object of one's love that is actually attracting him to it. The Self in the object attracts the Self in us and then the object looks attractive. It is not the object that is attractive.

For example, a corpse cannot attract anybody, as a dead body does not attract. It is the life principle that attracts, the Selfhood in the object that attracts. The beauty and the grandeur of the life principle is that which attracts. Where is this Selfhood? Again the question arises - everywhere!

There are varieties of selves. The lowest is the physical self. 'I am coming', 'I am going' -- statements like this indicate the physical self. When you speak of 'my family', 'my son', 'my daughter', 'my husband', 'my wife', you are identifying yourself with a family. When you speak of 'my community', 'I am from Brahmana community', 'Kshatriya community', you are identifying yourself with a group of people of a particular category. 'I belong to Uttar Pradesh, I belong to Gujarat' - if you speak like that, you are identifying yourself with a geographical location or a larger community of human beings. 'I am Indian, I am British, I am an American' - when you say that, you are expanding your concept of selfhood to an even larger area geographically. All these are selves. An American loves an American, a British loves a British, an Indian loves an Indian, a Tamilian likes a Tamilian, a Kannada man likes a Kannada one - they will talk to each other in their language only. Language is the characteristic of the attachment of self to particular cultural patterns. Language attracts.

These are some of the various forms in which the Self finds itself cozily, and seems to be attracting everything everywhere. It is the Self that is attracting the Self in different connotations, in various areas of application. Here we are placing ourselves in a rather dangerous zone. We are habituated again and again to think that the Self cannot be anywhere else other than inside us. By 'us' we mean this body! What else can the 'I' be except this body? "I am going tomorrow to Gujarat." - Who is speaking this? Which self is speaking? It is the bodily self that is speaking. This habit cannot be escaped from. Now, the Upanishadic dictum is that you cannot go to Gujarat like that. The whole universe you carry with you when you move. The universal Self moves with you who are the universal.

The Selfhood in the object attracts the Selfhood in the observer of the object. The Self pulls the Self. All love is this much. The husband does not love the wife for the sake of the wife, the wife does not love the husband for the sake of the husband, but for the sake of the Self present there. People do not love wealth for the sake of wealth, but for the sake of the Selfhood therein in a widened form. In what we call wealth, we love the Self. Whatever it be, in any part of the universe, in any context, in any location, the Self is present exclusively.

The Self need not necessarily be that imagined self inside the physical body. As pointed out earlier, there can be many kinds of Self externalized outside the physical location of oneself until it becomes the universal Self. The universal Self should not be considered as a pervading thing, because the Self is inside, it is inside something, and it is inside the universe. The universe is not an extended form in space. The idea of 'all-pervading' also should be given up, because the Self does not pervade, It is just what It is. It is utter subjectivity incapable of externalization. We cannot split it into the object seen. The Self cannot be an object that is visualized. It is the visualizer. Thus, 'everything' is the Visualizer only. How would you like to know the knower by whom alone everything is known? Who will know the knower?

Yajnavalkya pours the highest wisdom on Maitreyi and King Janaka in the second and forth chapters of the Brihadaranyaka Upanishad, thus:

"Go on, Yajnavalkya, say further, I will give you a thousand cows as big as elephants. Go on, tell me further, further. I am not satisfied. You are raining nectar on me. Go on, Yajnavalkya." It would be good if we had been present there in that audience. Oh, how blessed it would be! Nectar flowed from the words of Sage Yajnavalkya, and the highly satisfied King said, "Go on, go on further, great Sage, further! I am not satisfied. I'm giving you thousands of cows as big as bulls. Here you go!"

Oh, I cannot find words to tell you what all this actually means or implies. The most difficult thing, the most frightening thing is that your self can be somewhere else. "Oh, it is in all creation! How is it possible? I am sitting here. This person with this qualification, this length, this breadth, this much responsibility; how can I be somewhere else?" You are really somewhere else. This is the meaning of the Universal Self, for want of better words. "Whoever knows this possesses the whole world. He himself is the world."

Can anybody contain all things inside oneself and be at rest? It is not possible even to hear these things. These admonitions and teachings are damaging to the egoistic individuality which locates the self inside the body only. Enough of it. Can you imagine that your self is sitting in the most distant stars? Can you imagine that you yourself are the stars, you are shining as the far-off luminary, and 'I am the Self'? You are not seeing the stars; you yourself are the stars. You are the sky; therefore the sky is not extended. The moment you say sky is extended, it becomes an object. But you yourself are the space - then the spatial characteristic of space vanishes. If you go on drumming this into your ears, and go on racking your head, scratching yourself - how is it possible? Is it possible? You will find this is not possible. This is why preliminary qualifications are prescribed: Viveka, Vairagya, Shatsampatti, Mumukshutva - discrimination, dispassion, the six virtues and longing for liberation. These preliminary qualifications are necessary. If anyone is distracted in the direction of anything else than the Self, then the Self will hide itself fully away somewhere.

There are very great things in the Brihadaranyaka Upanishad which should not be read by impure minds. With these subtle longings, we should not go to the Upanishads to seek, "let me see if I can find something there." You should not experiment with these things. You should say, "I shall find it." The Brihadaranyaka Upanishad is a supermarket - you can find anything there. It is a forest, a large, large forest of knowledge - Brihadaranyaka. It is aranyaka, a forest of knowledge. That also, brhat very large, impregnable forest for every kind of knowledge. Very vast: it will take one year to say anything about this book. Even one year is not sufficient. You are touching the Self, that is the most important thing. You can touch anything and go scot-free, but we cannot touch the Self and go like that. It will do some mischief afterwards.

"Do not talk much about it," Yajnavalkya tells some of the questioners in the assembly of Sage Janaka. "Do not talk much about it." And one Shakalya went on arguing, "Where is its location, where is it located? Where is the heart located? Yajnavalkya said "Don't ask too much lest your head may fall off." "Tell me the great Purusha that is declared in the Upanishads. If you don't understand this, your head will fall just now." And since he did not know the Purusha in the Upanishads, the robbers took the head away.

There was a very learned lady in that assembly of Janaka called Gargi. "I'll challenge Yajnavalkya with my questions. Answer them!" She discharged arrows like Rama's arrows.

"Where is the sky located? Where is time located? Where is Brahma Loka located? Where is anything located?" "Don't ask more. Don't ask questions like that," said Yajnavalkya, "lest your head be down." Then she did not speak, she kept quiet.

Do not talk too much about the Self, you are interfering with your own Self. You can go scot-free by interfering with other people, but you cannot interfere with your Self and then be all right. You will destroy your very existence. So Upanishadic knowledge is like dynamite - it can burst on your own self if the purity is not enough. That is said because with the Self there is no seeing process. But does it mean that the Supreme Being does not see anything? It does not see, and yet it sees.

Because there is no distinction between seeing and not seeing there, in that condition. God has two kinds of knowledge - general knowledge and particular knowledge. The general knowledge is that the structure of the universe is clear to your mind. Every detail, every bit of the universe is known to you. The particularized knowledge means even the hair of a person can be counted. How many living beings are there? How much hair does each one have? They are all counted. And counting does not require timing; one, two, three, four. It is a non-mathematical calculation at once, an unthinkable mathematical feat is achieved there. God knows every little thing. If a cat is moving on the mountain there, He will know that the cat is moving. You will think that God has no other work.

In the Atharva Veda there is a Sukta called Varuna Sukta. If you have any longing, it will melt down in the fire of this inclusiveness of God-being. All these statements of the Upanishads in various places amount to one thing: that by externalizing consciousness, we will achieve nothing. It is not enough if you merely internalize it also. You should neither be an extrovert nor an introvert but, if you can coin a word, an omnivert. Everywhere you perceive everything. That 'I' is not the physical 'I' with which you see the world - it is the soul observing itself in things which look like non-Self. The non-Self does not exist; but even in that so-called non-Self the Self is peeping through Its own eye.

The Plenum, the felicity, the incomparable, is the only source of bliss. Where do you find that bliss? In that condition you have not to see anything; no use of peeping out, and no use of hearing anything. No use of thinking anything or understanding anything - all the sense organs convert into one point of total awareness. That you may consider as the Supreme Self, God-Self, or whatever you may call it according to your wish.

The greatest qualification is wanting It; no other qualification is adequate. You must want It. "I want It and I don't want anything else. I shall get It," like Nachiketas insisting in the abode of Yama: "Whatever you have given, take it back. I shall go with this answer to this great question that I have put. Without that I do not want anything else that you have offered me-long life, all joys, suzerainty over all the worlds; no, you take them back. Answer my question."

Such determination, if there is in any one of us, the Truth reveals itself automatically. The Truth is seeking us much more than we seek it. As it is wider than our concept of itself, it is a greater force, it calls you. God calls you with greater severity of intensity than we are calling Him.

"Maitreyi, I have told you everything, I am now departing from this place," Yajnavalkya said. All this teaching to his consort Maitreyi ended with this renunciation. This renunciation is of a different kind. It is called Vidvat Sannyasa. It is not the Sannyasa that people take ordinarily for the sake of knowing something. Here, it renounces having already known everything. It is called Vidvat Sannyasa and not Vividisha Sannyasa. It is not Karma Sannyasa. What happened to Yajnavalkya afterwards, no one knows. The whole story ends here with this stunning, shaking, earth-shaking statement. We cannot say anything more than this. Nowhere will you find statement or speaking of this kind.

"The Pranas depart", we generally say. "Oh, the Prana has departed." But in the case of this person who is totally desire-less, who desires only the Self that is everywhere, who is 100% satisfied, such a person's Prana will not depart. Where will it go, because his Self is everywhere? And therefore the question of departing does not arise. There is no particular part of the world where the Prana will go. It will melt down here. A drop of water floating on the surface of the ocean wants to enter the ocean. What distance does it have to travel? It has to sink down there itself. So, it has not to depart anywhere, crawling distances; it melts down, the bubble bursts into the ocean.

This is called Sadyo Mukti, immediate salvation, and not a stage-by-stage Krama Mukti or gradual salvation. Yajnalvakya's instructions lead to immediate salvation-it is not a question of tomorrow but the karmas that we have performed in the previous births are sitting inside our mind like a knot, hard knot in the form of Brahma-granthi, Vishnu-granthi and Rudra-ganthi-Avidya, Kama, Karma as they call them. They are the Granthis-they have to be melted down. You cannot cut them like a Gordian knot, but melt them down by dispassion, daily meditation, and wanting That only, and wanting nothing else.

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YouTube videos:

Brihadaranyaka Upanishad by Acharya Sadaji (1 hr 23 min):

https://youtu.be/9Owpq-7DL-4?si=-xN7uC_4Yq8an2Em

Introduction to the Brihadaranyaka Upanishad (1 hr 2 min):

https://www.youtube.com/live/vPdI8u-KD1w?si=kYDOkNfU6m-4kfJO

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
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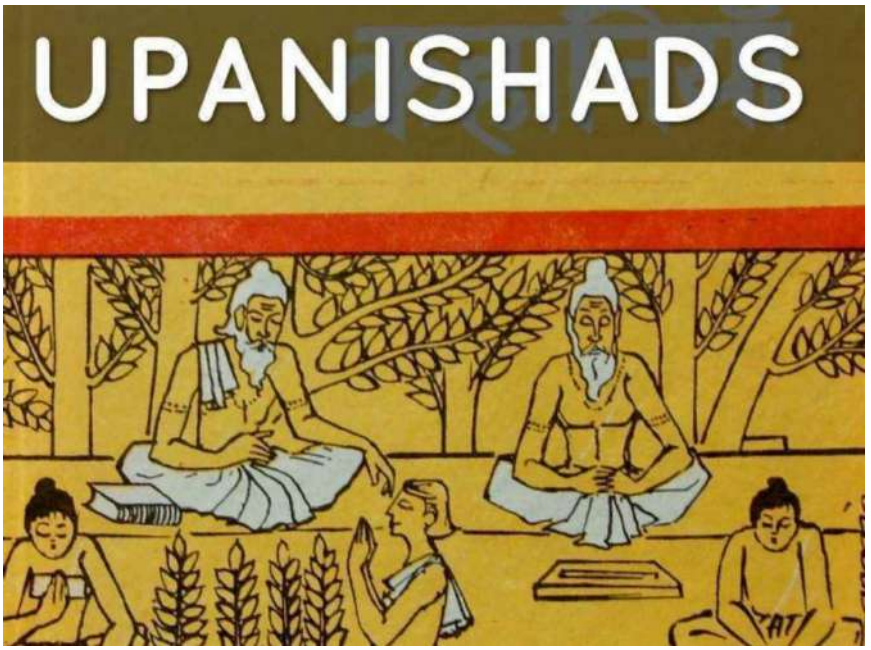
Upanishads -
6. Prasnopanishad



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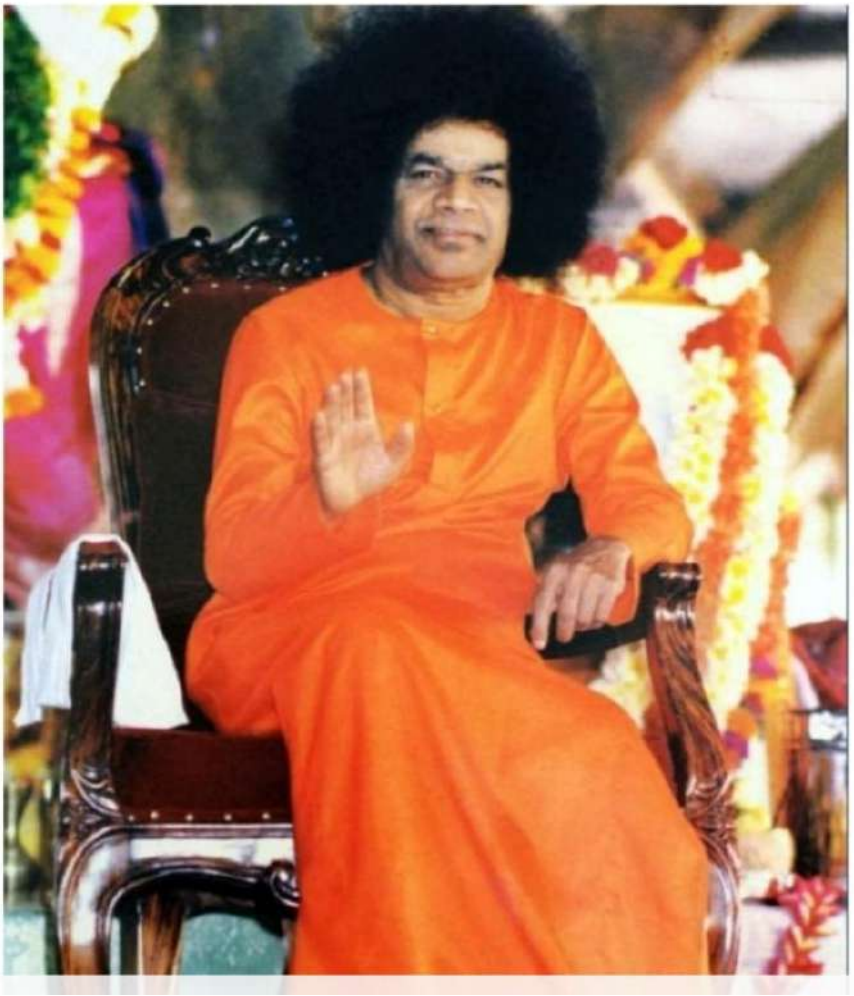
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Prasnopanishad.

Details about Prasnopanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

Info given by sivanandaonline.org is given in detail

Also, YouTube videos giving two discourses on Prasna Upanishad are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, other websites, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

PRASNOPANISHAD

Prasnopanishad is an appendix of the Atharvana Veda. It is named so, since it is in the form of questions (Prasna) and answers. By this means, it discusses more elaborately some topics dealt with briefly in the Mundakopanishad. It has thus become a commentary on the Mundakopanishad.

For example, the Mundaka says that Vidya is of two types: Para and Apara, and that Apara Vidya is of two kinds: Karma and Upasana. Of these, the second and third Prasnas in this Upanishad deal with Upasana. Since the discipline of Karma is fully covered in the Karma Kanda it is not elaborated here. When both Karma and Upasana are practised, regardless of the fruits thereof, they promote renunciation and non attachment. This is the conclusion arrived at by the First Prasna. So, if the Prasnopanishad is studied after the Mundaka, the subject would become clearer.

Of the two entities, Parabrahma (God, Universal Oversoul) and Aparabrahma (The lower self unrelated to the Oversoul), the Aparabrahma is incapable of conferring the Purushaarthas (goals of life), which are of lasting value. Realising this, and eager to attain the Eternal Parabrahma, the aspirants approached the competent Teacher, Pippalada. The word Anveshamaanaa (seeking) used here to signify the attitude of the disciple shows that these, attached to the Aparabrahma, fail to identify their own basic truth as the Atman. That is why they still "seek" it, somewhere outside the truth of their being! The eternal unique Parabrahma principle can be known only through the discipline of the Sastras, directed personally by a Guru or Teacher.

The seekers have to approach the Guru, as a "Samithpaani"; that is to say not simply "holding the ritualistic fuel, the sacrificial fire". It also implies the presentation of worthy desirable offerings. The seekers meet Pippalada and he tells them, "The rare and precious teaching related to the fundamental mystery of the Universe and the Self, known as Brahma Vidya, cannot be imparted to the uninitiated. The students have to be first kept under observation and tested for a year."

When the year was over, Kathyayana asks Pippalada thus: "On account of what reason are beings born?" Those who wish for progeny are the Prajakamas; the wish is basically to become oneself the progeny, to perpetuate oneself. Hiranyagarbha who is non-separate from Parabrahma, is the Prajapathi. Hiranyagarbha, as Prajapathi, wishes for progeny. He has traces of Apara Vidya attached to Him from past origins that induce in Him the wish." This is the reply of the Guru.

Surya or the Sun with His Rays illumines all beings in the ten regions. Surya is the very Self of Prajapathi, and hence, all beings—both in the regions so illumined—become the very "self" of Prajapathi. The word "Prana" therefore refers to Adithya Itself, for Adithya (the Sun) gives Prana (the Vital Essence). Since all beings are able to live by consumption of food, etc., the Sun is also known as Viswanara. The whole Universe is of His Nature and so He is

also known as Viswarupa. Samvathsara or the year, is an indicator of Time, according to the position of the Sun. Time is but a series of days and nights, and these are phases caused by the Sun. The rotation of the Moon causes Thithis or stages in fullness. The twin Forces, the Sun and the Moon, are the products of Prajapathi and so, Time, which is marked out by the tropics, the seasons, the months, etc. is also of the same essence. Prajapathi has the Northern and the Southern cycles also.

The contemplation and worship of Prajapathi in this universal aspect is referred to as "Jnana" itself. He, who is endowed with this Jnana and who has mastery over the senses as well as faith in the Vedas, can easily convince himself that he is the very Atman. Pursuing the Uttaramarga or the Northern Path, he reaches the spiritual stage known as Surya Loka. That Loka is the refuge of all living beings. Only those who worshipfully engage themselves in their daily duties, without any desire for the fruits thereof, can enter that Loka.

The seasons like Vasantha or Spring are the Feet of the Sun, the symbol of Time. The twelve months are His Personal Traits. He is the Cause of the worlds—these are truths expressed in the fourth and sixth manthras. The rains too are caused by the Sun. So, He is the master of another Loka too, the third, the Dyu Loka.

Akasa, Vayu, Agni, Jala, Bhumi—the elements which compose the body have their presiding deities. The "activating" senses like speech and the "knowing" senses like the eye have also their deities which reside in them and promote their functions. The mind and the intellect too have their deities. They are all pillars which support the Being and prevent the structure of the body from falling asunder.

The body is a complex produced by a combination of the five elements. The Jnanendriyas are the consequences of this combination. So the body is a bundle of consequences and causes. Like the spokes of the wheel, they are fixed in the hub of Prana. So too, the Riks, the Yajur Vedic manthras, the Sama Vedic manthras, the Yajnas where they are employed, the Kshathra which protects the people from danger, the Brahmanic Force consecrating the Yajnas—all these are of the nature of Prana. When Prajapathi becomes the Cloud and pours rain, all beings rejoice and are enabled to live. "All things that contribute to happiness are bound to You; cherish us therefore as the Mother. You cause all wealth and welfare, related to spiritual and physical protection. Give us that wealth and that wisdom." The Rig, Yajus, Sama manthras are the Brahmanic wealth. Riches are the Kshatriya wealth. Thus, the Upanishad elaborates on the Prana, as Prajapathi and its functions and attributes.

Thereafter, Pippalada takes up the question of Bhargava, and, later, Kosalya, the Aswalayana, asks him about Prana. Then, Pippalada says, "My dear boy, like the shadow caused by a person, the Prana is produced by the Atma. The Prana dedicates itself to the Atma through the sankalpa (resolve) of the Manas (mind). Like a ruler who arranges for the governance of his possessions, the Chief Prana appoints different Pranas, assigning functions and areas of work for each. The Mukhya Prana or the Chief has Adithya and other Gods as its Impelling Force. Like sparks leaping out of the flames of a raging fire, beings emanate from the Imperishable Paramatma. They lose themselves in the selfsame Fire." This is mentioned in the Mundaka, (II-1-1).

Then, Pippalada answered Gargi thus: “The rays of the setting sun merge in the Sun itself. They emanate and spread again, when the sun rises the next day. In the same manner, during dream, the sensory world gets merged in the consciousness-reflecting Mind and when one wakes from sleep, the sensory impressions emanate as of old and move out in their native form. That is why the Self or Purusha does not hear or see or touch or enjoy. He does not walk or talk.

The Atma, which is Pure Effulgence during the dream Stage, sees, hears and experiences, as Vasanas, whatever it sees, hears and experiences during the waking stage. When the statement is made that “The Atma is the base of everything,” the impression is created that everything is different from It. But the distinction that is apparent between the “Base of All,” and the “Jivas” that rest upon It is merely an illusion caused by circumstances.It is mental, not fundamental. Pippalada also said that whatever Loka is connoted by the deity worshipped through Pranava, that Loka will be attained.

Next, Sukesa, the son of Bharadwaja questioned the master, and his answer ran thus: “The Purusha you inquire about is in this body itself, as the resident of the Inner Sky, the Heart. It is on account of His being there, that you are shining forth in full splendour of attainment and personality. They emanate from Him and merge in Him. Like milestones, progressively increasing and interdependent, the Earth, Durga, Food and Purusha—all four Principles originate from the other (according to the second section of the Thaithiriya). The origin might not be evident to the eye but, since the origin of the Jnanendriyas and the Karmendriyas has been described already, the origin of the Purusha is as good as said. All rivers join the sea and lose therein their Names and Forms. The rivers are thereafter called the “sea.” So too, only the Purusha remains. He is without any attainment and traits or changes. He is imperishable, endless. That is all I know about Brahmam and that is all there is to know,”
said Pippalada to Kadandhi and other disciples.

This Upanishad ends with the respectful homage paid by the disciple to the master. The father gives but the body. Pippalada gave them the Brahma-sarira by teaching them the Atmathatwa. The six disciples, Kadandhi, Vaidarbhi, Kosalya, Souryayani, Sathyakama and Sukesa finally ask six questions in all. These questions and answers bring out the implications of the Mundaka and serve as a nice commentary on the succinct text.

The six questions are:

1. What exactly is Para and Apara?
2. Who protects and guards created beings?
3. How does Hiranyagarbha emerge from Paramatma?
4. How does Creation take place from Paramatma?
5. How does the Chaithanya-full principle, the Prana,
enter the body and get diverted into five channels?
6. Which are the senses that operate in the three stages—
the waking, dreaming and sleeping?

These are the lines of inquiry that are followed in this Upanishad.

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Ref: sivanandaonline.org

Essence of the Prasnopanishad

by Swami Sivananda

Om. O gods! may we, with our ears, hear, what is auspicious; O ye, fit to be worshipped! may we, with our eyes, see what is auspicious. May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb. May Indra, the powerful, the ancient of fame, vouchsafe us prosperity. May He, the nourisher and the possessor of all wealth, give us what is well for us. May the Lord of swift motion be propitious to us, and may the protector of the great ones protect us, too.

Om Peace! Peace!! Peace!!!

Introduction

1. Six seekers of Brahman go to a sage called Pippalada and put him six questions. These questions and answers form the substance of this Upanishad.

2. Prana or the life principle, and Rayi or matter, were first created by the Lord.

3. Prana acts on Rayi. Various forms are manifested.

4. It is the intermingling of these two that gives rise to the world of diverse forms.

5. The one is active, positive and is the male principle; the other is passive, negative and is the female principle.

6. Prana belongs to the conscious side of creation, while Rayi or matter belongs to the form side of creation.

7. Matter is the universal form. Prana is life or consumer.

8. The body is upheld by the Prana or life principle.

9. Prajapati was desirous of offspring. From this desire a pair sprang forth, viz., matter or the universal form and Prana, life, or consumer.

10. As life and matter, Prajapati is, gradually, the sun and the moon, the year in its two halves, day and night.

11. Prana, Aditya (sun), day, Amurta (formless), life, spirit, northern path, invisibility, belong to the life side.

12. Rayi, the moon, the night, Murta (with form), matter, southern path, visibility, belong to the matter side.

13. The second question refers to the Devas who support man and enlighten the senses and the constituents of the body.

14. The third question refers to the nature and origin of the Prana.

15. The fourth question refers to sleep and dream.

16. The fifth question refers to Prana and OM.

17. The sixth question refers to the Purusha of sixteen Kalas or parts.

18. Sukesa, Satyakama, Gargya, Kausalya, Bhargava, Kabandhi, all these devoted to Brahman and centred in Brahman, seeking the highest Brahman, approached the revered Pippalada with offering (Samit) in their hands, thinking that he would explain all to them.

19. Knowledge of Brahman can be acquired by men who have observed celibacy, performed Tapas and lived with the preceptor.

20. Then Pippalada said to the aspirant: Stay here for one year with austerity, celibacy and faith. Then you may ask questions as you please, and if I know them I will surely explain all to you.

Preparation of The Vessel

21. The subtle truths of Vedanta cannot be grasped by the gross and impure mind. The mind should be rendered pure, subtle and sharp. Then alone will it be fit to practise concentration and meditation and comprehend the subtle truths of the Upanishads.

22. Service to the Guru or preceptor with faith and devotion purifies the mind quickly. This is the most powerful purifying agent.

23. The spiritual teacher knows through his inner vision the mental state of the aspirants, the degree of their evolution, their defects and weaknesses, etc.

24. Tapas and celibacy contribute to the purification of the mind.

25. The teacher actually sees their astral and causal bodies through the inner eye of wisdom.

26. The seer Pippalada found out through his inner vision that there were still impurities in their minds and so he asked them to stay with him for one year practising Tapas, celibacy and faith.

Life and Matter

27. Life has no beginning. The world is not created. It is simply projected by God.

28. Then Katyayana Kabandi approached Pippalada and asked; Venerable master, whence are these creatures born?

29. He replied: Prajapati (the Lord of creatures) was desirous of offspring. He performed penance (thought) and having performed he created a pair-matter (Rayi) and life (Prana), food and eater, thinking that these together would produce creatures for him in many ways.

30. Tapas is penance. Here it means reflection as to how and what are to be created.

31. Prana is energy. Rayi is matter. Prana and Rayi are male and female. Prana and matter are a couple.

32. Prajapati created a couple necessary for creation: the moon that is food and Prana (fire, sun) i.e., the eater.

33. He thought that Agni (sun) and the moon (i.e., the eater and the food) would create various creatures, and so he created the sun and the moon.

34. Through the influence of the moon only the delicious Soma or the Rasa of the earth which nourishes plants and herbs is produced. The Sun is the fire that consumes the Rasa.

35. This life is sustained by food (Annam) and air (Prana).

36. The sun is verily life and the moon the matter; all this having form and without form is found. Therefore form is indeed food.

37. Murtam means with form; gross (solid, liquid and fiery objects).

38. Amurta means without form; subtle, (air, ether).

39. The sun is energy. The moon is matter.

40. All this that has body (form) and that has no body (formless, subtle) is matter. Therefore body (form) indeed is matter.

41. The sun is Prana, the eater, the fire; the moon is the food. The eater and the food are really one. They are aspects of the Lord of creatures.

The Glorious Sun

42. The sun is the centre of energy. It is therefore identical with the Prana.

43. Now, the sun is rising and going east. By that he bathes in his rays all Pranas in the east. When he lights up the southern, the western, the northern quarters, the nadir, the zenith, the intermediate quarters, and all, by that takes up into his rays all creatures.

44. The sun bathes all living beings with his light, makes them one with his own self.

45. Wherever there is life, wherever there is energy, it is due to the influence of the sun.

46. The sun is the greatest inexhaustible powerhouse on earth. He supports by his rays all life in all directions.

47. This is the (Vaisvanara) the sum-total of all living beings, assuming all forms, life and fire, who rises every day.

48. The sun illuminates the whole world. He is the centre of force and energy. He is the source of life and activity. Therefore he is the Lord of creatures. He is connected with the activities of all men. He is indeed the life of the world.

49. Assuming all forms, resplendent, omniscient, the highest goal, the one light, the heat-giver, with thousand rays, existing in hundred forms, life of all creatures, this sun rises.

50. The year is indeed Prajapati, the Lord of the creation. There are two paths, southern and northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious acts, obtain only the world of the moon and certainly return again.

51. Ishta is the daily performance of Agnihotra, penance, and feeding of the guests.

52. Purta is digging of wells, tanks etc. for the Public, building temples, hospitals, chaultries, giving food to the poor and the hungry, laying out public gardens, etc.

53. But those who have sought the Atman by penance, faith, and knowledge, gain by the northern route the sun (Brahma-loka). This is the home of all lives, the immortal, fearless, the highest goal.

54. They go along the path of Devayana, the path of the gods, to the world of the sun and from there go to Brahma-loka. They merge in Brahman at the end of the cycle. This is Krama-Mukti or gradual liberation.

55. Those who have attained Brahmaloka do not return to this world. They do not take rebirth as followers of mere Karma do.

56. Having five feet (the five seasons), the father, having twelve forms (twelve months), the giver of rain, they (sages) say, he is seated in a plane higher than heaven. Others call him all-wise, upon whom, like a chariot (drawn by seven horses), with seven wheels and seven spokes, the whole world is founded.

57. The sun is nothing but the year or time. The sun is the maker or measurer of time.

58. The sun, by pervading all beings with his light, makes them one with his own self.

59. The sun is called father, because he is the creator of all, he sustains all life, and all life proceeds from him only.

60. The seven rays or colours of the sun are the seven horses of the sun. Half years, seasons, months, half-months, days, nights and Muhurtas are also the seven horses of the sun.

61. The six spokes are the seasons.

62. The month is Prajapati (the Lord of creation), its dark half is indeed the food, its bright half the Prana. Therefore these Rishis perform sacrifices in the bright half, the others in the dark half.

63. The month also is in the nature of a pair. One portion, that is the dark half is food, i.e., matter or moon. The other half, i.e., the bright fortnight, is the sun, the earth, the fire or Prana.

64. Night is daily Pralaya.

65. Day and night are Prajapati. The day is the Prana and the night indeed is food. Those who unite in love by day waste their Prana, those who unite in love by night are considered verily as Brahmacharins.

66. Food indeed is Prajapati; from that indeed proceeds semen, from these all creatures are born.

67. Thus therefore those who observed this rule of Prajapati produce a pair. To them alone is this Brahmaloka in whom penance, celibacy and truth abide.

68. That pure Brahmaloka belongs to them only in whom there is no deceit, falsehood or dissimulation.

69. Fraud, crookedness, falsehood and dissimulation taint the heart. They are obstacles in the spiritual path. They should be eradicated by cultivating the opposite, positive virtues, such as honesty, straightforwardness and truth.

Prana: Greater than Senses

70. Then Bhargava, son of Vidarbha questioned Pippalada.: O Bhagavan, how many Devas support the creation? Which of them enlighten that? Who, again, is, amongst them, the greatest?

71. The second question deals with the powers, glory and splendour of Prana. It is the Prana that supports the microcosm and is, thus, the best of all.

72. He replied: Those Devas verily are the ether, wind, fire, water, speech, mind, eye and the ear. They, manifesting their glory, disputed among each other and said, we hold together and support this body.

73. Prana, the greatest, said to them: Be not lost in delusion. Do not entertain this foolish pride. I alone, dividing myself fivefold, support this body and keep it.

74. Breathing and thought are expressions of Prana only. Prana is the most important fundamental principle in the body and Nature. Therefore Prana is called Brahma. The individual Prana is a part of the universal Prana or cosmic energy.

75. They did not believe it. The principle Prana, from indignation, seemed to go out of the body, as it were, from above. When the Prana ascended, all the others (senses) immediately ascended, too; and when it remained all others remained, too; just as the bees go out when their queen goes out and return when she returns; so mind, speech, eye, ear, and the rest, being pleased, praised Prana.

Prana: The Prime Mover

76. Thus life, as fire, burns; as the sun it shines; as Parjanya it rains; as Maghavan (Indra) it rules; it is the wind; it is the earth, moon, Deva, what has form, what is formless and what is immortal.

77. Prana is the Amrita which is the basis or stay of all Devas.

78. Like spokes in the nave of a wheel, so all is centred in Prana, the verses of the Rigveda, Samaveda, sacrifices, Kshatriyas and the Brahmins.

Prayer to Prana

79. As Prajapati, Lord of creatures, thou (Prana) movest about in the womb; Thou indeed art born afterwards. To thee, O Prana, who dwelleth together with the other Pranas (senses), these creatures offer oblation.

80. Prana moves in the womb. In the womb it causes the quickening of the foetus. It expels the child from the womb, when grown.

81. Prana is born as a child. Prana is both father and mother. It is Prajapati, universal life.

82. The senses carry the impressions of their respective objects for nourishing and sustaining life in the body. These are the offerings to Prana, the Lord of the senses.

83. Prana is the eater. All is food for Prana.

84. O, Prana, thou art the best carrier to the gods, the first oblation to the forefathers. Thou are the active principle of the senses which are the essence of the body.

85. This life, as fire, burns. Prana burns as fire.

86. Prana is the active principle that supports the senses and the body. The limbs and organs will be emaciated and dried up if there is no Prana. So Prana is the essence or sap of all the senses and the body.

87. O, Prana, thou art Indra, thou art Rudra by prowess, thou art the protector, thou movest in the sky, thou art the sun, the Lord of all lights.

88. When thou showerest down rain, then, O Prana, these creatures of thine sit delighted, hoping there will be food as they desire.

89. O, Prana, thou art a Vratya (eternally pure); thou art the fire Ekarshi, the consumer of everything, the good Lord of the world. We are the givers of oblations, O, Matarisvan, thou art our father.

90. Make propitious that body of thine which abides in speech, in the ear, in the eye and also which pervades the mind; do not go out.

91. All this is within the control of Prana, as also all that is in the third heaven. Protect us like a mother. Give us prosperity and wisdom.

The Mystery of Life

92. Then Kausalya, son of Asvala, questioned Pippalada: O, Bhagavan, where is this Prana born? How does it come into the body? How does it abide after it has divided itself? How does it go out? How does it support what is without, and all within the body?

93. Pippalada replied: You ask questions about transcendental matters. I will explain to thee, because you are a great enquirer of Brahman.

94. This Prana is born of the Atman. As is this shadow in the man, so is this Prana in the Atman. By the action of the mind this enters into the body.

95. The act of the mind is the thought-power willing or wishing. By the act of the mind means, by the good or evil deeds, which are the work of the mind.

Functions of Prana

96. As a king commands his officers, saying to them, Reside in and govern these or those villages, so does this Prana dispose the other Pranas each for their separate work.

97. The Apana dwells in the organs of excretion and generation; the Prana itself abides in the eye, ear, mouth, and nose. In the middle is Samana. It. distributes the food supplied equally and the seven flames proceed from it.

98. Apana dwells in the anus and the generative organs. It does excretion. Prana does the sensory life function. It dwells in the eye, the ears, etc. Samana dwells in the navel. It does the digestive function. Vyana does the circulation of blood. It is all-pervading. Udana helps in

the swallowing of food and drink. It takes the Jiva to Brahman during deep sleep. It takes the Jiva out of the body during death and conducts him to the other world. It abides in the throat.

99. This Atman is in the heart. There are a hundred and one nerve-currents (Nadis). Each of these has a hundred branches; again each of these has seventy-two thousand sub-branches. In these the Vyana moves.

100. Again, through one nerve, the Udana, ascending, leads us upwards to the virtuous worlds by good work, to the sinful world by sin and to the world of men by virtue and sin combined.

101. The sun verily is the external Prana. He rises, favouring the Prana in the eyes. The goddess of the earth attracts (controls) the Apana downwards. The Akasa (ether) between the sun and the earth is Samana. The wind is Vyana.

102. The external fire is indeed Udana. Therefore, he whose fire has gone out enters another body with his senses absorbed in the mind.

103. Whatever his thought at the time of death, with that he attains Prana and the Prana, united with Udana, together with the Jivatma, leads on to the world thought of.

104. The learned man who knows thus his offspring does not perish, and he becomes immortal.

105. He who knows the origin, the entry, the seat, the fivefold distribution of Prana and its internal state in the body, obtains immortality, yes, attains immortality.

Dream and Deep Sleep

106. Then Gargya, the grandson of Surya, questioned Pippalada: O Bhagavan, what are they that sleep in man; what again are they that awake in him. Which is the Deva who sees dreams? Whose is this happiness? On what do all these depend?

107. What organs sleep in the body or cease functioning when man is sleeping? What are awake therein, i.e., perform their functions?

108. Pippalada replied: O Gargya, just as the rays of the sun, when setting, become one in that disc of light and come forth again when the sun rises again, so also all these become one in the highest Deva, the mind. Therefore, at that time, one does not hear, see, smell, taste or feel; does not speak, or take, or enjoy, or evacuate, or move. They say, He sleeps.

109. All the organs (or senses) are dormant in the mind during deep sleep. They become one with the mind.

110. The fire of Prana alone is awake in the city (body). The Apana is the Garhapatya fire. The Vyana is the Ahavaniya fire, because it is taken out of the Garhapatya fire.

111. Because the Samana distributes equally the oblations (the respiration), he is the priest (Hotri). The mind is the sacrifice, the Udana is the reward of the sacrifices; he leads the sacrificer everyday, in deep sleep, to Brahman.

112. In this state, this Deva (mind) enjoys in dream his greatness. Whatever has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees; he being all, he sees all.

113. In a dream the mind creates a world of its own out of the impressions received in the waking state and enjoys the vision. The mind itself is the perceiver (subject) and the perceived (object). The mind itself assumes the forms of mountains, rivers, trees, flowers etc. then.

114. In dreams the mind dives deep sometimes into the impressions of past lives also and revives them.

115. When he is overpowered by light, then that god (mind) sees no dreams, and at that time bliss arises in this body.

116. The causal body is active in deep sleep. The causal body is the organ through which the happiness of deep sleep is enjoyed.

117. The Jiva rests in Brahman, in deep sleep. There is only the thin layer of ignorance between him and the supreme Self. In Samadhi or the superconscious state, this veil of ignorance is rent asunder and the Jiva merges himself in Brahman and attains the highest knowledge. This is the difference between deep sleep and Samadhi.

118. Just as, O beloved one, birds repair to a tree to roost (dwell), so indeed all these rest in the supreme Atman.

119. The earth and the subtle elements, the water and its subtle elements, the fire and its subtle elements, the air and its subtle elements, ether and its subtle elements, the eye and perceivable objects, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, egoism and its objects, Chitta and its objects, light and its objects, the Prana and what must be supported by it all rest in the supreme Atman in deep sleep.

The Transcendent Experience

120. Manas or mind is that faculty which cogitates: Should I do this or not. The Buddhi or the intellect is the faculty that determines: I must do this. Egoism or Ahamkara is the self-arrogating principle. It feels: I did this. I enjoyed this. Chitta is the faculty of memory.

121. It is he who sees, feels, heals, smells, tastes, thinks, knows. He is the doer, the intelligent Soul, the Purusha. He dwells in the highest indestructible place.

122. Just as the image of the sun is reflected in water, so the image of Brahman is reflected in the mind. The reflected image is the Jiva. This is only apparent, but not real.

123. The Jivanmukta enters into the supreme, immortal, undecaying Atman, just as the reflected image of the sun in water enters into the sun.

124. The supreme indestructible Being he surely obtains. Whoever, O beloved one, knows this Being, which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all.

125. Brahman is free from the Gunas and so it is ever pure. It is bodyless and so undecaying.

126. The Jiva was enveloped by ignorance and so he was not omniscient before. He becomes all by the destruction of ignorance, by attaining knowledge.

127. Brahman is eternal, incomprehensible, unborn. It is all bliss in nature, free from all miseries and troubles. It exists without and within all.

128. O beloved one, he who knows the imperishable Atman, in whom rises the knowing self with all the Devas, the Prana and five elements, becomes omniscient, and, indeed, enters into all.

129. Enters into all, i.e., realises he is the Self or Atman in beings and feels that he himself exists in all.

Glory of Meditation on Om

130. Then Satyakama, son of Sibi questioned Pippalada; O Bhagavan, what world does he who, among men, meditates on Om until death, attain by that.

131. Om is the Pratika or substitute for Brahman. It is the symbol of Brahman.

132. Meditation on Om with Bhava (feeling) and its meaning is really meditation on Brahman.

133. Meditation on Om is the keeping up of the continuous flow of the one idea of the supreme Self, like the flow of oil from one vessel to another (Tailadharavat) .

134. The mind should be steady like the flame of a lamp in a windless place.

135. Meditation can be practised only by that aspirant whose senses are turned away from external objects, who has a calm mind, who is endowed with discrimination, self-restraint, purity, faith, endurance and a strong yearning for final emancipation.

136. Pippalada replied: O Satyakama, the syllable Om is indeed the higher and the lower Brahman. Therefore, he who knows it by this means, surely attains either of them.

137. Om primarily signifies Para-Brahman and secondarily denotes Hiranyagarbha.

138. If he meditates on one Matra of it-A, then he, being enlightened by that, comes quickly to earth. The Rik-verses lead to the world of men, and having been endowed there with austerity, celibacy and faith, attains greatness.

139. But if he meditates on its second Matra-U only, he becomes one with the mind. He is led up by the Yajus-verses to the sky, the world of the moon. Having enjoyed greatness there, he returns to earth.

140. But if, again, he meditates on the highest Purusha with this syllable Om of three Matras, he becomes united with the sun. As a snake is freed from its skin, so is he freed from sin. He is led up by the Sama-hymn to the world of Brahma, and from him, full of life, he beholds the Supreme Purusha residing in the heart.

141. The three Matras, when employed separately, are mortal, but when they are connected with one another, they are not wrongly employed. When they are properly employed in all the internal, external and middle functions the knower trembles not. He is not shaken from his Brahmic consciousness. He is ever fixed in his consciousness: I am Brahman.

142. Through the Rik-verses he arrives at this world, through the Yajus-verses at the sky, through the Saman-verses at that which the seers know (Brahmaloka) by means of the letter Om. The wise one reaches these and also that which is quiet, undecaying, deathless, fearless and supreme.

The Indwelling Presence

143. Then Sukesa, son of Bharadvaja questioned Pippalada: O Bhagavan, Hiranyanabha, a prince of Kosa, came once to me and asked this question: 'O Bharadvaja, knowest thou the Purusha of sixteen Kalas (parts)?' I said to the youth: 'I do not know him. If I knew why should I not tell thee. He who tells that is not true is dried up, verily, root and all. Therefore I dare not utter untruth.' Having ascended his car, he went away in silence. That I ask you, what is that Purusha?

144. Pippalada replied: O gentle youth, that Purusha in whom these sixteen Kalas are born is even here within the body.

145. One need not go far to seek Him, He is in the lotus of the heart. He is quite close to you, closer than your breath.

146. The Atman is said to dwell in the heart in order to make the aspirant realise that the Atman is his very own self. This will help him to practise concentration, and the Purusha is realised as if within the body, by the process of thinking, reflection and meditation.

147. The Purusha has really no parts. He is indivisible, homogeneous and partless. On account of ignorance, He is seen as one having parts.

148. The Kalas are conditions which are superimposed on the Purusha on account of ignorance. When one attains knowledge, all the conditions drop away. He beholds the one homogeneous, unconditional supreme Purusha alone.

149. Intelligence is not an attribute of the Atman. The Atman is an embodiment of intelligence (Prajnana-Ghana or Vijnana-Ghana), dense mass of intelligence.

150. You will have to eliminate the sixteen Kalas by the practice of the Neti-Neti (not this, not this) doctrine.

151. He (Purusha) reflected, what is that by whose departure I shall depart, and by whose stay I shall stay?

Fundamentals of Sankhya Philosophy

152. According to the Sankhya philosophy, Prakriti or Pradhana is the creator and Purusha is the enjoyer.

153. Prakriti transforms itself into Mahat (intellect), mind, egoism, Tanmatras, elements, etc., for the benefit or enjoyment of the Purusha.

154. He created Prana, from Prana faith, ether, air, fire, water, earth, senses, mind and food; and from food, strength, penance, Mantras, Karma and the world, and in the world, name (i.e., the individual) .

155. Akasa, ether, has the attribute of sound.

156. Air is born of Akasa. It has two attributes, its own, touch, and that of its cause, sound.

157. Fire is born of air. It has three attributes, its own, form, and the two attributes of previous elements, sound and touch.

158. Water is born of fire. It has four attributes its own, taste, and the three attributes of the elements previously named.

159. Earth is born of water. It has four attributes its own, smell, and the attributes of the four previously named.

160. Just as these rivers flowing towards the sea, when they have reached the sea, disappear, their names and forms perish, and are called sea, so also, these sixteen parts of the witness that go towards the Purusha, disappear, their names and forms are destroyed, and all is called the Purusha alone. He becomes without parts and immortal.

161. Know that Purusha who ought to be known, in whom the Kalas are centred like spokes in the nave of a wheel, in order that death may not harm you.

162. Then Pippalada said to them: This much alone I know of this highest Purusha; there is nothing higher than this.

163. They, worshipping him, said: Thou art our father who helps to cross over the ocean, of ignorance. Salutations to the highest Rishis! Salutations to the highest Rishis!

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YouTube videos:

Prashna Upanishad - discourse by Swami Pitambarananda (1 hr 3 min):

https://youtu.be/Vgo-Z2inEQ4?si=QXoGAsK3X2lmaWcJ

Prashna Upanishad - Hindi (51 min):

https://youtu.be/FKuGAw2ozPQ?si=PhZr95gbTjOg2-C3

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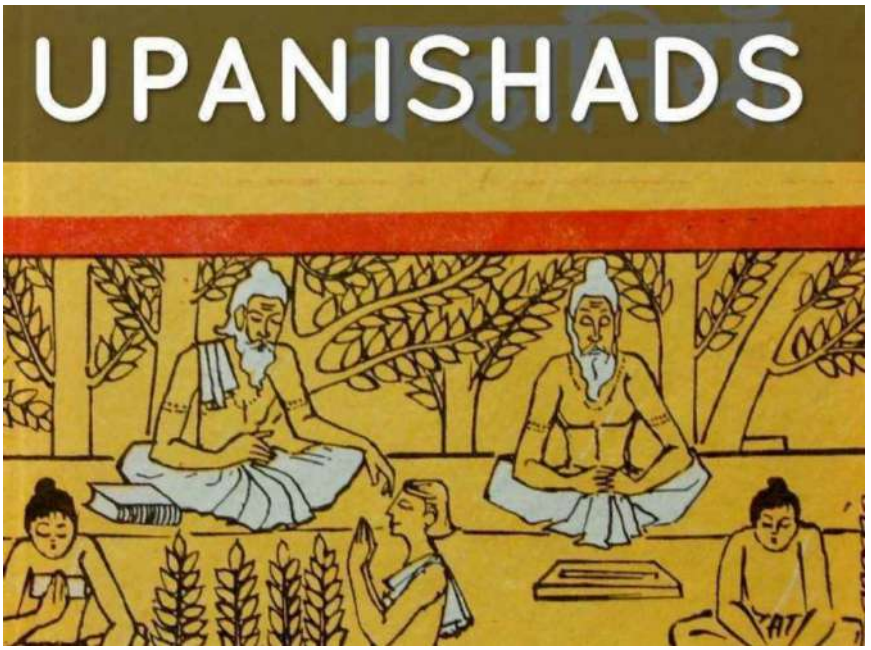
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
7. Kenopanishad



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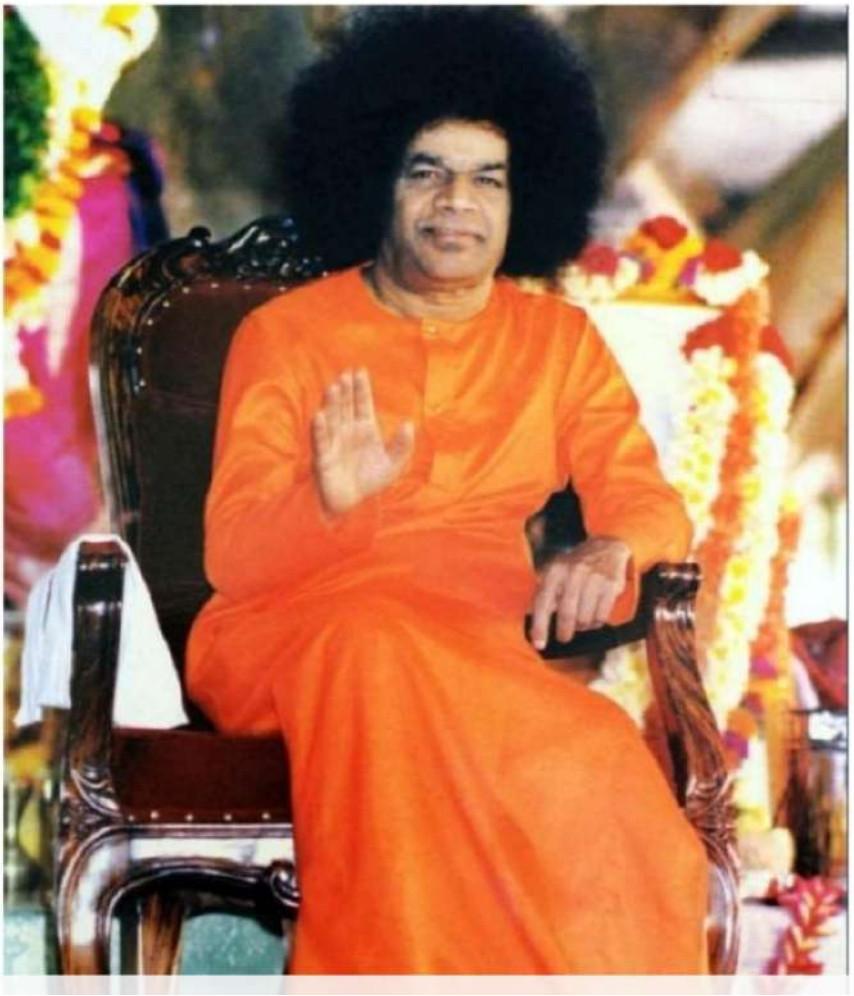
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Kenopanishad.

Details about Kenopanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

Info given by sivanandaonline.org is given in detail

Also, YouTube videos giving two discourses on Kena Upanishad are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, other websites, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 3, 2023
Email: tmuliya@rediffmail.com

Ref: Upanishad Vahini by Sri Sathya Sai Baba

KENOPANISHAD

Kenopanishad is ascribed to Sama Veda and its Thalavakara branch and hence it is also referred to as the Thalavakaropa-nishad. The name Kena is derived from the first word of the stanza of the first section of the Upanishad: “Keneshitham pathathi preshitham manah, Kena praanah prathamah praithityuktah, keneshithaam vacham imam vadanthi, chakshuhsrothram kaudevo yunakthi?” “Who impels the mind to alight on its object? Enjoined by whom does the vital force proceed to function? At whose behest do men utter speech? What intelligence, indeed, directs the eyes and the ears?”

The ear, skin, eye, tongue, nose—these five senses are able to cognise sound, touch, form, taste and smell respectively. Objects of knowledge are cognised through these five only. The world is experienced through these instruments, which stand intermediate between the knower and the knowable. The inner capacity to understand objects is named mind, or Manas. The Manas moves out through the Jnanendriyas aforesaid and attaches itself to objects and at that time, by that very occurrence, the manas assumes the form of that object. This is called a vritti or function. The manas is achethana and so, its transformations and manipulations or vikaaras are also achethana, non-intelligent, non-vital. A wooden doll has only the property of wood. A sugar doll has just the property of sugar. The A-chethana manas cannot achieve the knowledge of Chethana or of the Supreme Intelligence that pervades the Universe.

Just as the unintelligent chariot is directed by a charioteer, there must be a Charioteer who directs the unintelligent Manas, seated in it and having it as His vehicle. The Motive Force that activates the Inner Instruments, the Senses of Action, the Senses of Knowledge, the Five Pranas, that Force is God. The question quoted above implies that this Force is distinct from the Senses. Naturally, therefore, the Motivator of the entire group of senses must be distinct from the Manas too, is it not? Those who seek to know the Eternal, convinced that all acts and activities are ephemeral, will not worry about the Eternal.

That Eternal Entity is agitationless and so it is not moved by the Threefold urge. It does not order the senses for this purpose or that. Then the question arises:“Do the Manas, the Prana, the Vaak, the Eye, the Ear, etc., carry out their respective functions, prompted by the Law of Cause and Effect? Or do they act so, moved by the wish of a conscious force?” That is the doubt.

The ear has the capacity to know sound, the eye is endowed with the skill to know and distinguish form. The other senses are also similarly equipped. When the manas passes out through the knowing-senses towards objects and envelopes them, you acquire knowledge about them. The five senses and the manas are all,therefore, instruments of knowledge. How could they manage to perform this intelligent function, being themselves devoid of intelligence?

Well, the answer is: Due to the presence of the Atma, due to the reflection of the effulgence of the Atma on the Antahkarana. The Sun illumines the world and makes it active in a thousand ways. So too the Atma, by its Thejas (effulgence), activates and illuminates the World. All instruments of knowledge are activated by the Atma. The current of electricity energises the machines and does various operations—printing, etc.—but it is not visible or concrete. The electric current is the Mover of the movement, the Machine of the Machine. So too, the Atmic Tejas (splendour) is the Ear of the ear, the Eye of the eye. That is the activating current.

The wonder is: the Atma is inactive and without qualifications. It does not get anything done with the manas or the senses, remember. They get activated by the very presence of the Atma! The rays of the Sun are not aware at all of the activity they invoke. The Atma is not responsible for the activity of the senses. (This teaching was given by Varuna to his son, Bhrigu).

The eye, when illumined by the splendour of the Atma, is able to grasp form, which is its sphere. It can never hope to illuminate the Atma, which is self-luminous. The lamp illumines objects; but the objects cannot, in their turn, illumine the lamp. The Vaak can describe or denote only such things as possessing qualifications, like name, form, guna (quality), kriya (action, deed), etc. How can it describe or define that which has no qualifications, no name, no form, no characteristic—viz. Paramatma? You cannot describe sweetness or similar tastes by means of words. The Atma is not a subject for description. The non-intelligent Manas cannot experience Intelligence. There is no knower who can know the Knower at all. He is beyond all knowable things. When known, He is no longer Knower or Knowledge.

Brahmam is Jnanam itself: so, it can never be “known” by a “knower”. By the process of knowing, other things can be known, not Knowledge itself. The lamp will not crave for another lamp to see itself nor will it crave for its own light. It has light, it is light—that is all. It sheds light on other objects. It does not shed light on its light. So too you are Light, you are Atma. The Atma in you is of the same nature as the Atma in all beings. It is the only one Reality. It has no limitation or attribute or qualification.

The Atma can be cognised by the study of the Sastras and by following the injunctions laid down there. That which cannot be illumined by words or speech or by the senses, that which illumine the word and speech and all the senses—that is Brahmam, or Atma. The first Kanda of this Upanishad makes clear that Brahmam is incapable of being limited or discarded or overlooked.

So, for those who claim that they have seen Brahmam, “It” is yet a subject for further investigation and inquiry. They have not reached the final stage. For, theirs is not authentic Jnana. Theirs is but a delusion. The Atma of the person who knows, is itself the very Brahmam. That is the undoubted verdict of Vedantha, is it not? Fire cannot burn itself. How can Atma know Atma, how can the knower know Himself? Therefore, the statement, I have known Brahmam, is an indication of delusion, not of real knowledge.

It is said that Brahmam has various cognisable and countable forms; but, that is only in the limited sense of being qualified by Name and Form. By Itself, the Absolute has not got sound or smell or taste or touch or form. It is ever-existing. In whatever activity you become aware

of its presence, that activity lends its appropriate characteristic. In whichever sphere the Sastras discuss and decide, that sphere becomes for the particular Sastras, the characteristic of Brahmam. The Consciousness which becomes apparent when it is limited by certain bounds or vessels—that Chaithanya is Brahmam. Chaithanya is attachmentless; but yet, when associated with objects like the physical body, It gives the impression that It is attached. From the fact that when the waters of the lake are agitated the image of the Sun under the water shakes, you cannot infer that the Sun in the sky, which is remote and afar, also shakes! The Sun and the sheet of water are unrelated. No relationship can be posited between these two. Similarly when the body undergoes growth, decay, destruction, etc., it gives the impression that the Atma too is so affected; but, the Atma is unaffected. Brahmam is beyond the reach of the intellectual seeker. It can be reached only by those who give up the intellect as a useless instrument. Experience alone is the method of approach, the proof, the result. The ultimate state of Brahma Jnana is the end of all enquiry, all search. Actual Realisation, Sakshathkara is the fruition thereof. This highest stage is reached in Samadhi, the quieting of all agitations in all levels of consciousness, though of course, the preliminary steps of Sravana, Manana and Nididhyasana are concerned with Buddhi or the Intellect. One will acquire the Sathya Swarupa if he understands the nature of the Atma. If he does not, then, it is a big loss, no doubt. The Jnani recognises in every being and every object the Principle of the all-pervading Atma and when he leaves the world, he becomes free from birth and death.

Brahma Jnana (knowledge of the absolute) is the heritage of man. He is entitled to it. If he is aware of this and if by his efforts, he achieves the Jnana or Brahmam, adopting the above-mentioned methods, then verily, his career in this world is worthwhile. Otherwise, it is all a waste. The Atma, when cognised in the Consciousness, flashes like a streak of lightning. In a second it will reveal its brilliance and splendour. It is impossible to grasp its full majesty. Manas is the cloak of the Atma. It conditions the Atma, or rather appears to. So, it seems to be very close to the Atma, and makes you believe that it attains It. It is incapable of doing so. Since it is closest, the Sadhaka imagines that his mind has realised the Atma and yearns for the experience again and again. This, of course, is good, for it fosters the search for the merger with Brahmam.

For the Brahmajnani, the opposites of Dharma and Adharma, of Merit and Demerit, are non-existent. Dharmic life offers the Upper Lokas after death and Adharmic life leads one to the Lower Lokas. But both are shackles for the aspiring Sadhaka whose eye is on the removal of ignorance and realisation of Truth. He has to seek to snap the strings that bind the heart to the objective world. So, he wants an answer to the question with which this Upanishad starts: By which does the mind grasp things, etc.? To attain the Jnana of Brahmam, Thapas, Self-control, Vedic Rites, Image Worship, are all good help. Jnana has Sathya as its location. This Upanishad gives all seekers the Upadesa of Brahma Jnana; it deals with Brahmam, which is Sathyam, Jnanam (Highest wisdom) and Anantham (without end).

*****

Ref: sivanandaonline.org

Essence of Kenopanishad

by Swami Sivananda

Hari Om! May my limbs, speech, Prana, eye, ear, strength and all my senses grow vigorous. All (everything) is the Brahman of the Upanishads. May I never deny Brahman. May Brahman never spurn me. May there be no denial of Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishads repose in me, delighting in the Atman! May they in me repose!

Om Peace! Peace!! Peace!!!

The Indwelling Power

1. Who is the director of the mind? Who impels the mind to alight on its object? Brahman.

2. At whose command does the Prana proceed to function? The command of Brahman or the Absolute.

3. At whose command do men utter speech? The command of Brahman.

4. What intelligence directs the eyes and the ears towards their respective objects? The Intelligence of Brahman.

5. Behind the Prana and the senses there is Brahman or the supreme Self. He who knows this attains immortality.

6. Ignorant people identify themselves with the body, mind, Prana and senses on account of nescience or Avidya.

7. They mistake these false, perishable limiting adjuncts or vehicles for the pure immortal Atman, and so they are caught in the round of births and deaths.

8. But some wise people abandon this false identification, separate themselves from these limiting adjuncts through enquiry, discrimination, Anvaya-Vyatireka- Yukti, and practice of Neti, Neti doctrineI am not this body, I am not this Prana, I am not this mind, I am not the senses,identify themselves with the all-pervading, immortal, pure Brahman and obtain knowledge of Brahman and attain immortality.

9. Rise above sense-life and live in the Atman. You will attain immortality and eternal bliss.

10. You will become immortal while living in this body, if you attain knowledge of Brahman. You need not wait till you leave this body.

11. Just as the water in a cup borrows its heat from the sun or the fire, so also the mind. Prana and senses borrow their light and power from the Atman.

12. The ear hears through the light of the Atman, the tongue speaks through the power of the Atman, the mind thinks through the power of the Atman, and the Prana performs its functions through the power of the Atman only.

13. The mind and the organs are inert and non-intelligent. They appear to be intelligent through the light and power of the Atman.

14. The ears, eyes, mind and Prana exist for the use of the Atman, just as a house exists for the use of its owner. The Director is Brahman or Atman.

15. Brahman shines by its own light. By its light all this universe is illumined.

16. The sun, moon, stars, fire and lightning shine by its light.

17. No one can live and breathe if there were not the self-luminous Brahman.

18. Brahman leads Prana up and Apana down.

19. One becomes immortal by renouncing all desires.

Intuitive Realisation of Truth

20. The Sruti says: Not by works, not by offerings, not by wealth, but by renunciation alone does one attain immortality.

21. How can the eyes see the sun, the seer of sight? The eye is an object of perception for the mind and Atman. One cannot jump on one's own shoulders.

22. Brahman cannot be an object of perception because it is partless, attributeless, extremely subtle and infinite.

23. To define Brahman is to deny Brahman.

24. Satchidananda is only a provisional definition of Brahman.

25. The Srutis explain Brahman through the Neti-Neti (not this, not this) doctrine.

26. The disciple should possess a subtle, sharp, pure, and one-pointed intellect.

27. Brahman cannot be known like the objects of the world. It cannot be explained by mere words, just as you explain to others the nature of the objects of the world.

28. Brahman is distinct from the known, from the whole manifested universe and from the unknown, too.

29. Brahman is the only Reality. It is the basis and source for everything.

30. Brahman is not an object. It is all-pervading, mysterious, incomprehensible, Chaitanya or pure consciousness.

31. Brahman must be known through intuition.

32. It is very difficult to understand the nature of Brahman. It is very difficult to explain the nature of Brahman, because there is no means or language by which to do so.

33. Those who are endowed with a pure and subtle intellect can easily grasp the subtle ideas of the Upanishads.

34. As Brahman is beyond the reach of the senses and the mind, the aspirant should at first have a comprehensive understanding of Brahman through the study of the Upanishads and the instructions of an illumined preceptor.

35. The aspirant should equip himself with the four means Viveka (discrimination), Vairagya (dispassion), Shat-Sampat (sixfold virtue), Mumukshutva (yearning for liberation) and practise constant meditation. Then alone will he attain knowledge of Brahman. He will realise Brahman like an amalaka fruit in his hand. Then all doubts and delusion will vanish.

36. That which is distinct from the known and the unknown is Brahman.

37. The knowledge of Brahman has been traditionally handed down from preceptor to disciple. Gaudapada taught Brahma-Vidya to Govindapada, Govindapada to Sankara, Sankara to Padmapada and others, and so on.

38. Brahman can be known only by instruction from an illumined teacher or realised sage and not by logical discussions or by intelligence, great expositions, austerity or sacrificial rites, etc.

39. The soul of man is the Atman. The soul of the universe is Brahman. The Atman is identical with Brahman.

40. What speech does not enlighten, but what enlightens speech, know that alone to be Brahman.

41. Speech cannot reveal or illuminate Brahman. Brahman is beyond the range of speech. Speech expresses itself through the power or light of Brahman.

42. Speech is finite. How can the finite speech reveal the infinite Brahman?

43. Brahman alone illuminates speech and its organ, the Vak-Indriya. Brahman is the speech of speech, the tongue of tongue.

44. Brahman is within speech and directs speech.

45. This Atman is Brahman or Bhuma (infinite or the unconditional).

46. Brahman is unsurpassable, big, great, the highest of all, all-pervading. So it is called Brahman.

47. Brahman is eternal, unchangeable, self-luminous, formless, colourless, attributeless, timeless, spaceless, indivisible, unborn, undecaying immortal.

48. Vedanta is not hostile to devotion. It only deprecates worship with selfish interest.

49. A Vedantin or a Sage is a perfect devotee.

50. Para-Bhakti or supreme devotion and Jnana or wisdom are one.

51. Vedanta says that Isvara whom people worship is one's own Self. It teaches an expanded form of Bhakti, the highest form of devotion.

The Self and The Mind

52. Brahman is the silent witness of the activities of the mind and all the organs.

53. That which cannot be comprehended by the mind but what causes the mind to think and to apprehend an object, know that alone as Brahman.

54. The mind is connected with all the organs. It is the commander-in-chief of all active forces.

55. Desire, volition, deliberation, faith, negligence, courage, timidity, shame, intelligence, fear all these are ultimately the mind.

56. Mind is the 'Drik' or the seer, the objects are the 'Drishya' or the seen. The Atman is the Seer, the mind is the seen.

57. The senses carry the impressions of objects to the mind. The mind presents them to the Atman. The Atman returns them to the mind. Then alone does the comprehension of objects become perfect and complete.

58. What cannot be seen by the eyes, but by which the eyes are able to see know that alone as Brahman.

59. Brahman cannot be seen by the eyes, as it is not an object of perception.

60. The eye is a finite instrument that carries the impressions of objects, colour, shape, form, size, etc., to the mind.

61. The eye derives its power of seeing from Brahman only, its source.

62. The eye is made to move towards the objects by the enlightening intelligence of Brahman.

63. Brahman is the real unseen seer of sight. It is the silent witness of the activities of the eye.

64. Brahman is the Lord or the Proprietor of this mind-factory. The eyes, ears, etc. are ordinary clerks. The mind is the head-clerk. The intellect is the managing director.

65. What cannot be heard by the ears, but by which the ears are able to hear, know that alone is Brahman.

66. Brahman directs the ears towards sound.

67. The ear is a finite instrument. It carries the impressions of sound to the mind. The activity of the ear is connected with the activity of the mind.

68. The ear derives its power of hearing from Brahman only, its source.

69. The ear is made to move towards sound, music, etc., by the enlightening intelligence of Brahman.

70. Brahman is the real unheard hearer. It is the silent witness of the activity of the ear.

71. What smell does not perceive, but directs smell to its objects, know that alone as Brahman.

72. That which one breathes not with the breath, but by which breath is breathed, know that alone as Brahman.

73. That which is not enlivened by the Prana, but what gives Prana the power of enlivening all beings know that alone as Brahman.

74. Brahman is not an object of perception. Knowledge of Brahman is intuitive self-awareness.

75. The Prana is made to move towards its objects by the enlightening intelligence of Brahman.

Truth Transcendental

76. There is no objective and subjective consciousness for the sage; subject and object are the same for him. He sees only Brahman everywhere.

77. The Self or Soul of everyone is Brahman.

78. Brahman cannot be made the object of the knowledge of another, because besides it none that knows exists.

79. Brahman is different from what is known. It is also beyond what is not known.

80. He who is endowed with the four means, and who is pure and intelligent, can understand the teachings of the Upanishads.

81. Brahman is always the silent witnessing consciousness. He is the subject, knower and seer.

82. The seer can never be seen.

83. The knower can never be known by the intellect.

84. Anything perceived by the senses and conceived by the mind cannot be Brahman.

85. Only an object of the world can be perceived by the senses and thought by the mind.

86. Brahman is unknown by the mind, intellect and senses.

87. Brahman is certainly knowable through direct intuitive perception in Samadhi, as the Self or Atman, by the pure mind which is Brahman itself.

88. Till you attain the highest Nirvikalpa state, wherein you will feel All indeed is Brahman, there is nothing but the self, you will have to practise again and again enquiry, reflection and meditation. You must feel its presence in all names and forms.

89. You cannot know Brahman just as you know an object. Brahman is known or realised not as an object but as pure self-consciousness through intuitive or direct inner experience or illumination. Subject and object are one in spiritual experience.

90. Brahman is the witness of the waking dreaming and deep sleep states.

91. Brahman is intelligence in its essence. It is a homogeneous mass of pure consciousness.

92. Brahman is birthless, deathless, decayless, eternal, pure unconditional, one without a second. It is the Self or Atman of all beings.

93. In Nirvikalpa Samadhi, when all mental modifications merge in Brahman, there is no witness.

94. Brahman is eternal, pure self-luminous, undecaying, existence-absolute, knowledge-absolute and bliss-absolute.

95. The knower of Brahman possesses tremendous spiritual strength.

96. This Atman cannot be attained by one destitute of strength.

97. Real strength comes only through knowledge of the Self.

98. The knower of Brahman becomes absolutely fearless.

99. This Atman is invulnerable and invincible.

100. Immortality is the very nature of Brahman, just as heat is the very nature of fire.

101. Nirvikalpa Samadhi is a sublime soul-stirring experience that cannot be either imagined or described in words. You will have to experience it yourself in Samadhi when the mind, intellect and senses cease functioning.

Liberation at Hand

102. Brahma-Jnana destroys ignorance just as light destroys darkness and reveals one's inherent immortal nature.

103. Ignorance is the root cause of all human suffering.

104. If one does not know Brahman, he is caught in the round of births and deaths.

105. Really thirsty aspirants abandon the erroneous notion of I and Mine and turn away with disgust from the world, as everything here is perishable, illusory and transitory.

106. They practise meditation on the Atman and behold the one essence of the Atman in all objects. They realise the oneness of the Self or the unity of the Atman in all, and become immortal. They become Brahman.

107. He who knows that highest Brahman becomes Brahman itself.

108. He who lives in Brahman, he who has realised the Atman, really leads the true life.

109. Mundane life or sense-life is untruth. It is illusory.

110. The knower of Brahman attains liberation while living (Jivanmukti).

111. As soon as ignorance which is the cause of bondage is dispelled by the attainment of knowledge of Brahman, one gets liberation at once.

Moral of The Yaksha-Upakhyana

112. There is the real war inside between the good tendencies and the evil tendencies, between Sattva and Rajas and Tamas, between the lower impure mind and the higher pure mind.

113. The senses, the mind and the Prana begin to fight: We hold together and support this body. Prana gains the victory.

114. Prana, too, is inert. The source for this Prana, also, is Brahman. The senses, the mind and the Prana derive their light and power from Brahman only.

115. Upanishad means knowledge of Brahman or secret doctrine. Disciples sit devotedly round the preceptor for instructions: Upa-nearby, ni-devotedly and Sad-sit. Upanishad means, also the text that treats Brahman.

116. Austerity, self-control and Sacrifice are aids to the acquisition of the knowledge of Brahman.

117. Knowledge dawns on men by the destruction of evil actions.

118. Knowledge of Brahman arises in those persons who have purified their minds by austerity, self-restraint and works, either in this birth or in several previous births.

119. Those who have not removed the impurities of the mind either disbelieve or misbelieve Brahman when it is explained, as in the case of Virochana.

120. These secrets explained become illumined to that great soul whose devotion to the Lord is great and whose devotion to his preceptor is as great as that to the Lord.

121. Knowledge of Brahman has a firm basis only in those persons who possess self-restraint and who do Tapas.

122. Truth is the abode of Brahma-Vidya or spiritual knowledge. Austerity, self-restraint, are its support. The Vedas are its limbs.

123. Truth is freedom from deceit, from fraud of speech, mind or deed.

124. Knowledge of Brahman will arise only in a person who is free from conceit and fraud in speech, mind and deed, and who is good-natured.

125. Knowledge of Brahman does not arise in a person who is deceptive and utters falsehood. Therefore it is said that truth is the abode or resting place of knowledge.

126. Truth excels others as an aid to knowledge

******

YouTube videos:

Kena Upanishad - what and why :discourse by Swami Samarpanananda (55 min):

https://www.youtube.com/live/MUAhEHaGO54?si=XHqn_Ecsly4oC7Nf

Kena Upanishad - Talk by Swami Aparajitananda, Chinmaya Mission (1 hr 1min):

https://youtu.be/BFhS_KGG_I4?si=4WuCIWzY-ajaAk7Q

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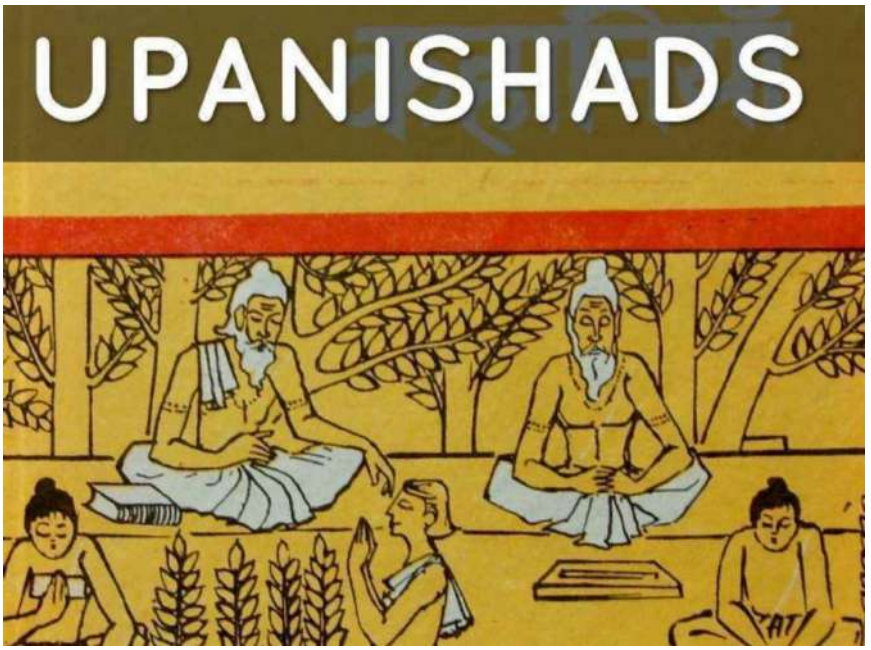
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीऽतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
8. Chandogya Upanishad



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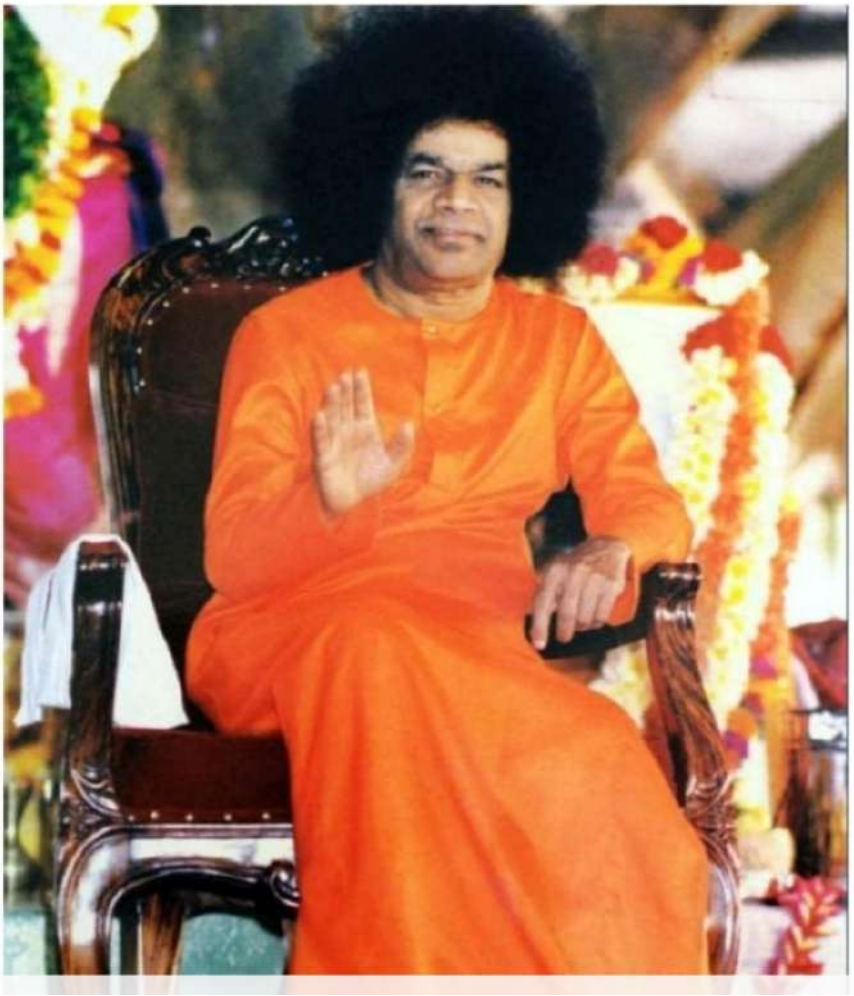
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
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……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Chandogya Upanishad.

Details about Chandogya Upanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

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Also, YouTube videos giving two discourses on Chandogya Upanishad are given.

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December 3, 2023
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

CHANDOGYA UPANISHAD

Upanishad is incorporated in the Sama Veda. It has eight sections, the first five dealing with various Upasanas or Forms of approaching the Ideal and the last three explaining the manner of acquisition of true Knowledge. Purity of the Consciousness is the essential prerequisite for Upasana. Single-minded concentration is essential for Knowledge of Brahmam. These can be got by Karma and Upasana. Thus is Brahma Jnana won. That is the reason why in the Sastras, Karma is first described and Upasana next and Jnanam last.

In the First Chapter of the Chandogya, the Upasanas which form part of the Sama Veda are detailed. In the Second, the entire ritual of Sama is described. In the Third, the Upasana of Surya known as Madhuvidya, the Gayatri Upasana, and the Sandilya Vidya are all given. In the Fourth, the Samvarga Vidya, and the sixteen-phased Brahma Vidya are taught. In the Fifth, the three Vidyas, Prana, Panchagni and Vaiswanara are elaborated.

Uddalaka taught his son, Swethakethu, the knowledge which if known, all things can be known. The knowledge of mud and of gold will give the knowledge of all pots and pans, as well as of all bracelets and necklaces. The mud and the gold are the truth. Their modifications and transformations are temporary, mere name-forms. So too, the world, like the pot and the bracelet, is just an effect, the cause being “Sath.” Sath means “Is-ness” is common to all objects; the pot “is”, the “bracelet” “is”. “Is-ness” becomes manifest through association with the pots and pans, the bracelets and necklaces. The “is-ness” may not be apparent to gross intelligences, for, it needs subtlety to realise it. The rosy colour which is manifested in the rose “is,” even in the absence of the flower.

Similarly, the “is-ness” that is the Universal character of all objects persists even in the absence of objects. Prior to creation, there was only just this “is-ness.” There was no void then. There was this “is-ness” everywhere! When the “is” was reflected in Maya or Primal Activity, it resulted in Easwara who partook of that activity to manifest as the Universe with the three elements of Fire, Earth and Wind. All creation is but the permutation and combination of these three.

The line of Uddalaka is steeped in the study of the Vedas, and so it is famed as a noble high-born family. But Swethakethu, the son, was wasting precious years after Upanayana (rite of leading pupil to preceptor), in idleness, without using them for Vedic Study. This caused concern for Uddalaka, for he who neglects the study of the Vedas, being born as a Brahmin, does not deserve that appellation. He can only be called Brahmanabandhu, one who has Brahmins as his relatives! So, Uddalaka took him to task and forced him to go to a teacher. There, by the exercise of his superior intelligence, he mastered, before he turned twenty-four, the Four Vedas with their meanings. He returned, proud and pompous, swelling with egoism, declaring that there was no one to equal him in scholarship and righteousness. In order to prick his pride, Uddalaka asked him one day, “You have become haughty that you have no equal in learning and virtue. Well, did you seek from your teacher the message that

reveals the Absolute, the lesson that only the practice of the Sastras can impart, the message which when heard makes you hear all things that are heard, which when imagined makes you imagine all things imagined? Did you learn that? That message would have shown you the Atma which is the fulfilment of all Study and Scholarship."

The Atma is the base of individuals like Swethakethu. The pure Consciousness becomes apparently limited into a variety of individuals. In deep sleep, the variety disappears and each individual lapses back into this "is-ness." Then, all the manifold activities, and experiences, like, "I am Ranga", "I am Ganga", "I am father", "I am son", etc., are destroyed. The sweetness and fragrance of many flowers are collected and fused into one uniformly sweet honey, where all the manifold individualities are destroyed. The names Ganga, Krishna, Indus are all lost when they enter the sea.They are thereafter called "the sea." The Jivi who is eternal and immortal is born again and again, as a transitory mortal. He continues to accumulate activity, prompted by inherited impulses and the activity produces consequences which he must shoulder and suffer. It is the body that decays and dies, not the Jivi or the Individualised Soul. The banyan seed will sprout even if it is trampled upon. The salt placed in water, though not available to the grasp, is recognisable by the taste!

The Jivi, befogged by Ajnana, is unable to recognise his Reality. Discrimination will reveal the truth. A millionaire is kidnapped and left alone in the jungle, but he discovers the way out and comes back into his home. So also, the Jivi is restored to his millions! Once the Jivi reaches its real status, it is free from all the change and chance that is involved in Samsara, or the flow of time and space, of name and form. If he does not reach that status, then, like the happy sleeper who wakes into the confusion of the day, he will be born into the world of decay and death. Brahmam is described as Ekam Eva Adwithiyam; all this visible world is denoted as Thathswarupa or the Form of Brahmam. It can be realised by Sagunopasana, or worship of the limited qualified Divinity, just as Sathyakama and others did. The path of Brahmopasana is called the Sushumna Marga also. The Omnipresent Brahmam can be enclosed and discovered in the firmament of the heart! It is the capital of that Raja. Since He is seated there, the heart is called Brahmavesma, or the House of Brahmam. That firmament cannot, of course, limit or set boundaries to the illimitable Brahmam!

Yogis who are turned away from the objective world can attain the Parabrahmam, with Its splendour of realised knowledge, in the pure clear sky of their hearts. The worlds are fixed as the spokes of the wheel in the hub of Brahmam. Decline, decay and death do not affect It. Since that Supreme Entity can achieve whatever It decides on, It is called Sathyakaama and Sathya-sankalpa. Now, what exactly is the Parabrahmam? We can know it by a single test. That which remains, after everything is negated as 'Not this', 'Not that'—that is Brahmam.

This is the Truth that all aspirants seek. Attaining It, they get the status of emperors and can travel wherever they like. The Jnani who is established in the pure Reality sees all desires that dawn in his heart as expressions of that Truth only.

The Atma transcends all the worlds. It is uncontaminated. He who is aware of only the Atma is ever in Bliss. The Brahmacharya stage is an important step for attaining Atmic Wisdom. Yajnas (sacrifices), fasts and other vows are also equally helpful. The solar energy

surges through the countless nerves of the body. The senses merge in the mind, at the moment of death; the Jivi who has realised that it was all this, while limited by the mind, then escapes into the Hridayakasa through the nerves. At last, on the point of death, the Jivi moves out of the Sushumna into the solar rays and from thence to the Surya Loka itself. The journey does not end there. It reaches out into Brahma Loka too.

But the Jivi who is caught in the mire of Ajnana, who is identified with the mind and its vagaries, escapes through the ear or eye or other senses and falls into Lokas, where Karma rules. The feeling of contentment and joy one gets in deep sleep is the result of Ajnana persisting in the individual.

The Chiththa is the source and support of Resolution. All resolutions, decisions and plans are the products of the Chiththa. They are of its form. They originate there. They are registered there. That is why when death overtakes a scholar of all Sastras, he becomes but the equal of ordinary men and his fate is the same as that of the Ajnani. The Chiththa has to be saturated with Brahmic endeavour. Then only will it be an instrument of Liberation, freed from the shackles of Sankalpa. The mind etc., cannot free itself, as the Chiththa can. The Chiththa discriminates between resolutions. It tests them as duty and not-duty, and justifies with proper reasons the classification it has made. Once this selection is made,the word utters it, the name signifies it. The special sound-forms or manthras incorporate the resolutions, accepted as duty, by the purified Chiththa; the rites become one with the manthras. There can be no proper Karma without Chiththa.

Next, about Dhyana, which is even superior to Chiththa. Dhyana is the fixing of the Buddhi on the Divine, when it transcends such inferior helps as images, idols or saligrams. In Dhyana, all agitations cease, all modifications are unnoticed. On account of the effect of the Thamo Guna, and even of the Rajo Guna, all created things like the waters, the hills and mountains, the stars and planets, men with the spark of the Divine in them, all are agitation-bound, change-bound.

Vijnana is better than Dhyana. Jnana based on scholarship steeped in the Sastras is referred to as Vijnana. It is attained by Dhyana and, hence, it is more valuable than Dhyana.

Superior to Vijnana is Balam—Strength, Fortitude, Vigour. It illuminates the objective world, it sharpens the Prathibha or Intuition. Prathibha is the power by which you can sense the Consciousness in all knowledge objects. Now there is one thing superior even to Prathibha: Annam, Food, Sustenance. It is the support of life. Deprived of it for ten days, man becomes powerless to grasp anything. It is life that makes possible study, service of the teacher, listening to his teaching, cogitation over what he has taught, and the earning of Thejas.

Thejas or Illumination is higher than Intuition, Prathibha or food. Thejas is fire, heat and light. Thejas creates water and water produces food. Thejas can make even wind lighter. It shines as lightning and sounds as thunder.

Akasa is superior to Thejas, remember. It is through Akasa that sounds are transmitted and heard. Love and play are products of Akasa. Seeds sprout on account of Akasa.

Now, consider this. Smarana, memory, is superior to Akasa. Without it, all experience is meaningless, all knowledge is a waste, all effort is purposeless. Nothing can be experienced without the help of memory. Objects like the Akasa will be unrecognised in its absence. It can be said that memory creates the Akasa and other objects.

Thus analysing the value and relative importance of objects and powers, man must give up identification of self with the physical body and recognise his real Reality. Such a man rises to the height of an Uttamapurusha, the noblest of men, laughing, playing and moving without regard to the needs or comforts of the body. The body-bound man is caught in Samsara.
For the one who is free from that bondage, Swaswarupa (One's reality) is the field of activity. The wind, the lightning and the thunder have no permanent existence. When the rainy season comes on, they appear in the sky and get merged in it. So too the particularised Jivi appears as separate for a time against the background of Brahmam and gets merged in It, at last.

This Ashtaadhyayi Upanishad teaches the series of evolved objects from Hiranyagarbha, Kasyapaprajapathi, Manu and Manushya. This lineage and the lessons to ennoble it are vital for mankind. It has to be learned by sons and students from father and teachers.

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Ref: humamlibretexts.com

Three: Chandogya Upanishad

(Ch. 6, Khandas: 1, 12, 13)

The Chandogya Upanishad is one of the most famous and often-read Upanishads. It tells the story of a father teaching his son the ultimate truth of Hinduism. In the beginning of the Upanishad, the father sends the boy away to study the Vedas with a religious instructor. This was a common practice among the Brahmin caste. It takes the boy 12 years to study the Vedas! When he returns home, his father apparently thinks that he is too full of himself because he believes that the Vedas (the most sacred Hindu scriptures) tell everything that needs to be known about Hinduism. But the father decides to teach his son that there is more to Hinduism – there is a mystical knowledge as well that cannot come from reading scriptures alone. The Upanishads, ironically, emphasise this theme over and over again – in a work of scripture the stories keep repeating that religion is more than just scripture!

The father then teaches the boy about the underlying unity of everything in the world. He uses examples of several different elements – clay, gold, iron – to demonstrate this point. He says that if you know one item of these elements you know them all, because underneath all their differences, they are all the same. In Hinduism, the same is true for everything in the world – there are differences, but they are only superficial. Since everything has the divine essence within it, everything is actually Brahman, and all is one.

In the next section the father uses a few experiments with a seed and salt to teach his son about the "Self" and "subtle essence" of the whole world. The father is connecting the Hindu concept of "Brahman", "Truth," or in western terms, God, that pervades the entire universe, and the "atman", or personal soul that we each have within us. In Hinduism, the two are one

and the same – our personal soul is divine, our divine spark, that is made of the same essence as God. This teaching was summarized in his repeated phrase to his son “thou art That” – you are Brahman.

Chandogya Upanishad

There lived once a boy named *S*vetaketu Âru*n*eya. To him his father said: '*S*vetaketu, go to school; for there is none belonging to our caste, darling, who, not having studied (the Vedas), is, as it were, a Brahmin by birth only.'

Having begun his apprenticeship (with a teacher) when he was twelve years of age *S*vetaketu returned to his father when he was twenty-four, having then studied all the Vedas,--conceited, considering himself well-read, and stern.

His father said to him: '*S*vetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

'What is that instruction, Sir?' he asked.

The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

'And as, my dear, by one nugget of gold

all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

'And as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron,--thus, my dear, is that instruction.'

The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father.

'Fetch me from thence a fruit of the Nyagrodha tree.'

'Here is one, Sir.' Break it.'

'It is broken, Sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

The father said: 'My son, that subtle essence which you do not see there, of that very essence this great Nyagrodha tree exists.

'Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art That.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

. 'Place this salt in water, and then bring it to me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it was dissolved.

The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salty.'

'Taste it from the middle. How is it?'

The son replied: 'It is salty.'

'Taste it from the bottom. How is it?'

The son replied 'It is salty.'

The father said Throw it away and then come back to me.'

He did so; but salt exists for ever.

Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.

'That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art That.'

Access the reading here:

- Khanda 1: https://www.sacred-texts.com/hin/sbe01/sbe01119.htm
- Khanda 12: https://www.sacred-texts.com/hin/sbe01/sbe01130.htm
- Khanda 13: https://www.sacred-texts.com/hin/sbe01/sbe01131.htm

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Ref: sivanandaonline.org

Essence of the Chandogya Upanishad

by Swami Sivananda

1. Hari Om! May my limbs, speech, Prana, eye, ear, strength and all my senses grow vigorous. All (everything) is the Brahman of the Upanishads. May I never deny Brahman. May Brahman never spurn me. May there be no denial of Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishads repose in me, delighting in the Atman! May they in me repose!

Om Peace! Peace!! Peace!!!

Unitary Origin of Phenomena

2. Just as by a single clod of clay all that is made of clay is known, all modification being only a name, but the truth being that all is clay;

3. Just as by a single nugget of gold, all that is made of gold is known, the difference being only a name arising from speech, but the truth being that all is gold;

4. Just as by the knowledge of a single pair of scissors, all that is made of iron is known, all modifications being only a name based upon words, but the truth being that all is iron;

5. Thus is that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known.

6. In the beginning, all this was Pure Being, One without a second.

7. It thought: 'May I be many, may I grow forth.' It created fire.

8. The fire thought: 'May I be many, may I grow forth.' It created water. Therefore, whenever anybody is hot, he perspires and water is produced on him from fire alone.

9. The water willed: 'May I be many, may I grow forth.' It created food. Therefore, whenever it rains anywhere, food is then produced. From water alone eatable food is produced.

10. The being thought: 'Well, may I enter into all these three things with this living self (Jivatma). Let me appear under different names and forms.'

He made each of these tripartite.

The Tri-Colour Analysis

11. The red colour of the sun is the colour of fire. The white colour of water. The black of the earth. Thus vanishes what we call the sun, being only a modification which is a mere name based upon words, the only truth being that there are three elements. So are moon, lightning, fire, etc., mere combinations of these elements.

12. Knowing this the ancient knowers of the Vedas, knew all. For everything is just these three things alone.

13. Whatever appeared red, they knew it to be the colour of fire. Whatever appeared white, they knew it to be the colour of water. Whatever appeared black, they knew it to be the colour of earth.

14. Whatever appeared to be unknown, they knew it to be a combination of these three.

15. Now learn from me how those three Devatas, when they reach man, become each of them tripartite.

16. Food, when eaten, becomes threefold: the grossest part becomes faeces; the middle part flesh and its subtlest part mind.

17. Water, when drunk, becomes threefold: Its grossest part becomes urine, its middle part blood and its subtlest part Prana.

18. Fire (i.e., in oil, butter, etc.) when eaten becomes threefold: its grossest part becomes bone, its middle part marrow and its subtlest part speech. When food that is eaten is led away by water, there is hunger. When water that is drunk is led away by fire, there is thirst.

Tat Tvam Asi

19. Learn from me, the true nature of sleep.

20. When a man sleeps here, he becomes united with pure being; he is gone to his own Self.

21. Therefore people say he sleeps (Svapiti), because he is gone (Apiti) to his own (Sva).

22. All these creatures have their root in Being. They dwell in Being. They rest in Being.

23. When a man departs from hence, his speech is merged in the mind, his mind in Prana his Prana in fire, and fire in the Highest Being.

24. That which is the subtle essence (the root of all), in that all that exists has its Self; that is the Truth. That is the self, that thou art, O Svetaketu!

25. Just as bees make honey by collecting the juices of distant trees and then reduce the juice to one uniform fluid, and as these juices have no discrimination so that they might say; I am the juice of this tree, or that tree. In the same manner, all these creatures, when they have reached the Being, do not know that they have reached the Being. That which is the subtle essence of all, in that all exists. That is the truth. That is the Self. That thou art.

26. Some rivers flow to the east; others to the west. They become one with the sea. They become the sea. And, just as these rivers, when they are in the sea, do not know: I am this river or that; in the same manner, these creatures, when they have come from the Being, do not know that they have come from the Truth. That which is the subtle essence, in that all that exists has its Being. That is the truth. That is the self that thou art.

27. If someone cuts a branch of a tree, it would bleed, but it would live. Pervaded by the living self, the tree stands firm, drinking in nourishment and rejoicing. But if the life (the living Self) leaves one of its branches that branch withers; and if it leaves the whole tree, the whole tree withers. Similarly, this body dies when the living Self has left it, the living Self dies not. That which is the subtle essence of all, in that all that exists has its Being. That is the Truth. That is the self that thou art.

28. That subtle essence which you do not perceive in a tiny Nyagrodha (banyan) seed grows into the great Nyagrodha tree. Similarly, That which is the subtle essence of all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou art.

29. Just as when you add salt to a tumbler of water, you do not perceive it; but it is there, all the same; even so, in this body, though you do not perceive the Sat or Pure Being, it exists. That which is the subtle essence of all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou art.

30. Suppose a person is brought away blind-folded from his native land and left in a foreign country. He realises that he has been so brought, and is told by a kind-hearted man that his native land lay in a particular direction. He proceeds in that direction and enquiring from village to village, reaches his home. Even so, the seeker, with the help of the Guru, understands his destination and arrives at the Truth. That which is the subtle essence in all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou Art.

31. When a man is dying, his relatives surround him and ask: Do you recognise me? He does. But when his speech is merged in his mind, his mind in breath, breath in fire, and fire in the Highest Being, then he knows them not. That which is the subtle essence of all, in That all that exists has its being. That is the Truth. That is the Self. That Thou Art.

32. Suppose a man is charged with committing theft and is brought before the Magistrate. The heated axe is held before him. He holds it. If he has committed the theft and denies it, his hand is burnt. But if he is truthful, he is not burnt. As that (truthful) man is not burnt, thus has all that exists has that as its Self. That is the Truth. That is the Self. That Thou Art.

33. Thus instructed? Svetaketu understood the Truth.

Steps to Infinite Bliss

34. Narada approached Sanatkumara and said: Teach me, Sir.

35. Sanatkumara said: Please tell me first what you already know.

36. Narada replied: O Lord! I know the four Vedas. I know the Itihasa-Purana, grammar, all Sastras, all sciences and all the arts. But, sir, I am only like one who knows many words. I am not a knower of the Self. I have heard from great ones like you that he who knows the Self overcomes grief. And I am in grief. Do help me over this grief of mine.

37. Sanatkumara said to him: Whatever you have studied is only a name. Meditate on the Name. He who meditates on the Name as Brahman, becomes independent as far as the Name reaches.

38. Speech is greater than Name. Speech makes us understand the Vedas, etc.

39. If there were no speech, neither right nor wrong could be known; neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Meditate on Speech.

40. He who meditates on Speech as Brahman becomes independent as far as speech reaches.

41. Mind is greater than speech. Mind holds within it both Name and speech.

42. When one wishes in his mind to read the Veda, he reads it. When he wishes in his mind to perform actions, he performs them.

43. Mind is the world. Mind is the Self indeed. Mind is Brahman. Meditate on the Mind.

44. He who meditates on the Mind as Brahman becomes independent as far as the Mind reaches.

45. Will is greater than the Mind. For, when a man wills, he thinks in his mind, then he sends forth speech, and then he utters it in name. All these are therefore centred in will, consist of will and abide in will. Meditate on Will.

46. He who meditates on Will as Brahman, he being himself permanent, firm and undistressed, obtains the permanent, renowned and undistressed worlds appointed for him. He is independent as far as Will reaches.

47. Intelligence is greater than will. For, when a man understands, then he wills, then he thinks in his mind, then he sends forth speech, and then he sends it forth in a name.

48. All these centre in intelligence, consist of intelligence, and abide in intelligence.

49. Therefore, if a man is unintelligent, even if he possesses much learning, people say of him, he is nothing.

50. If a man is intelligent, even though he knows but little, to him indeed do people listen gladly.

51. Intelligence is the centre of all these. Intelligence is their Self. Intelligence is their support. Meditate on Intelligence.

52. He who meditates on Intelligence as Brahman, is independent as far as intelligence reaches.

53. Meditation is greater than Intelligence.

54. The earth meditates, as it were: and thus do the sky, the heaven, water, the mountains, gods and men. Therefore, those who among men obtain greatness here on earth, appear to have obtained a share of meditation.

55. While small and vulgar people are always quarrelling, abusing and slandering, great men seem to have obtained a share of meditation.

56. Meditate on meditation. He who meditates on meditation as Brahman, becomes independent as far as meditation reaches.

57. Knowledge is greater than meditation.

58. Through knowledge you know the Vedas and Sastras, arts and sciences.

59. Meditate on Knowledge. He who meditates on Knowledge as Brahman, obtains the worlds of the knowing and the wise; he becomes independent as far as knowledge reaches.

60. Power is greater than knowledge.

61. One powerful man shakes a hundred men of knowledge. If a man is powerful, he rises. If he rises, he visits wise people and by following them, he sees, hears, reflects, understands, acts and knows.

62. By power the earth stands. By power stand the sky, the heaven, the mountains, gods and men, cattle and animals down to ants, and worms. By power the world stands firm.

63. Meditate on power. He who meditates on Power as Brahman, becomes independent, as far as power reaches.

64. Food is greater than power. If a man abstains from food for ten days, though he lives, he is unable to see, hear, reflect, understand, act and know.

65. Meditate on Food. He who meditates on food as Brahman, obtains the worlds rich in food and drink. He is independent as far as the food reaches.

66. Water is greater than food. If there is no sufficient rain, the vital spirits are troubled and then there will be less food.

67. It is only water that has assumed different formsearth, sky, heaven, mountains, gods, men and beasts, down to ants and worms.

68. Meditate on water. He who meditates on water as Brahman obtains all wishes and gets satisfaction. He becomes independent as far as water reaches.

69. Fire is greater than water.

70. Through the medium of air, it warms the ether. Then people say: It is hot, it burns, it will rain. Thus does fire, after exhibiting this sign itself first, create water.

71. Thus again, thunderings come with lightning, flashing upward and across the sky. Then people say: There is lightning and thunder; it will rain. Then also does fire, after showing this sign first, create water.

72. Meditate on fire. He who meditates on fire as Brahman, being resplendent himself, obtains resplendent worlds, full of light and free from darkness; he becomes independent as far as fire reaches.

73. Ether (Akasa) is greater than fire. For, in the Akasa exists both sun and moon, the lightning, stars and fire. Through the Akasa we call, through the Akasa we hear, through the Akasa we answer.

74. In the Akasa all things are born; and towards Akasa all things grow.

75. Meditate on Akasa. He who meditates on Akasa as Brahman, obtains extensive worlds, full of light, free from the troubles of overgrowing, wide, and spacious; he becomes independent as far as Akasa reaches.

76. Memory is greater than Akasa. Where many are assembled together, if they have no memory, they would not hear anyone, they would not think, they would not know.

77. Meditate on memory. He who meditates on memory as Brahman, becomes independent so far as his memory reaches.

78. Hope is greater than memory. Fried by hope, does memory read the Mantras, perform sacrifices, desires sons and cattle, desire this world and the next.

79. Meditate on hope. He who meditates on hope as Brahman, all his desires are fulfilled by Hope. His prayers are never vain. He becomes independent so far as hope reaches.

80. Prana is greater than hope. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the Prana.

81. Prana is the father. Prana is the Mother. Prana is the brother. Prana is the sister. Prana is the teacher. Prana is Brahman.

82. If one says anything harsh to his father, mother etc. then people say: Shame on thee! Thou has offended thy father, etc. But if after the Prana has departed from them, even if one were to burn them together, by a poker, they would not say: Thou hast killed thy father, mother, etc.

83. Prana is verily all these. He who sees thus, thinks thus and knows thus, becomes an Ativadin.

84. But verily he is an Ativadin who declares the Highest Being to be the Truth.

85. One should desire to know the Truth.

86. When one understands the Truth, then only one desires the Truth.

87. When one thinks, then he understands.

88. When one has faith, then he thinks.

89. When one attends on his teacher, then one has faith.

90. When one performs all sacred duties (control of the senses and concentration of the mind), then only one attends really on a teacher.

91. When one obtains Bliss then he does his duties.

92. The Infinite is Bliss. There is no bliss in anything finite.

93. Where one sees nothing else, hears nothing else, understands nothing else that is the Infinite.

94. Where, however, one sees something else, hears something else, understands something else that is the finite.

95. That which is Infinite is Immortal. That which is finite is mortal.

96. The Infinite is indeed below, above, behind, before, to the right, and to the left. It is indeed all this.

97. He who sees thus, thinks thus, and understands thus, loves the Self, delights in the Self, enjoys the company of the Self. and rejoices in the Self; he becomes the Svarat (Self-king); he becomes independent in all the worlds.

98. But those who know otherwise, are ruled by others and live in perishable worlds; and they become dependent in all the worlds.

99. For one who sees thus, thinks thus and understands thus, Prana springs from the Self; hope springs from the Self; memory springs from the Self; so do Akasa, fire, water, etc. Everything springs from the Self for him.

100. He who sees thus, sees not death, nor disease nor pain; he who sees thus, sees everything, and obtains everything, everywhere.

101. When food is pure, the inner nature becomes purified. When the inner nature has been purified, the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind man to belief in anything (but the Atman) are loosened.

The Three States and Beyond

102. Prajapati said: The Self or Atman which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst, with true desires (Satyakama) and true will (Satya Sankalpa), that it is which we must search out, that it is which we must try to understand.

103. He who has sought after this Self and understands It, obtains all worlds and all desires.

104. Indra, chief of Devas, and Virochana, chief among Asuras, went to Prajapatji, with fuel in hands, as was the custom for pupils approaching their Guru.

105. They dwelt there as religious students observing the vow of celibacy for a period of thirty-two years.

106. When questioned by Prajapati, they said: It is with the purpose of knowing the Self that we have dwelt here.

107. Prajapati said: The person that is seen in the eye, that is the Self. This is the Immortal, the Fearless. This is Brahman.

108. They asked: Sir, He that is perceived in the water, and He that is seen in the mirror which of these is That?

109. He said: He himself indeed is seen in all these.

110. They went away satisfied. Virochana with a satisfied heart went to the Asura and preached this doctrine to them. The body alone is to be worshipped (as the Self).

111. Therefore, they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine of the Asura.

112. But Indra, before he had returned to the Devas, experienced this difficulty: As this body (seen in the water) is well adorned when the body is well dressed, well cleaned when the body is well-cleaned, that Self will also be blind, if the body is blind, and will perish in fact as soon as the body perishes. Therefore, I see no good in this doctrine.

113. He returned to Prajapati who asked him to remain with him for another thirty-two years.

114. At the end of this period, Prajapati said to Indra: He moves about happy in dreams, He is the Self, the Immortal, the Fearless, this is Brahman.

115. Once again, Indra went away, but found this difficulty: Thou the dream self is not blind when the body is blind, not one-eyed, when this body is one eyed, nor is it destroyed by the destruction of the body, yet they kill it, as it were. It becomes even conscious of pain and sheds tears, Therefore, I see no good in this.

116. Again he returned to Prajapati and remained with him for another period of thirty-two years.

117. At the end of this period, Prajapati said to Indra: When a man, being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, that is the Immortal, the Fearless, that is Brahman.

118. Once again Indra went away, but returned with this difficulty: In truth he does not rightly know himself as 'This is I' nor does he know these beings. He is gone to utter annihilation. I see no good in this.

119. At Prajapati's command, Indra remained with him for a further period of five years.

120. Then Prajapati said to Indra: Indra! This body is mortal. It is subject to death. It is the abode of that Self which is Immortal and bodyless.

121. The embodied self is subject to pleasure and pain. But Self without the body is not troubled by pleasure and pain.

122. The wind is without body; the cloud, lightning and thunder are without body. Now, as these, rising above, appear in their own form, as soon as they have approached the highest light.

123. Thus does this Being, rising above this body, and having reached the Highest Light, appear in Its own form.

124. This is the Uttama-Purusha, the Supreme Person.

125. He moves about there laughing, playing and rejoicing, never minding that body in which he was born.

126. Just as a horse is attached to the cart, so also the Prana is attached to this body.

127. Now where the eye has entered into Akasa, (in the act of seeing), that is the person in the eye, the eye itself is the instrument of seeing.

128. He who knows: May I smell this, he is the Self, the nose is the instrument of smelling.

129. He who knows: May I think, he is the Self, the mind is his divine eye. And it is by means of his divine eye of the mind that he sees desires and rejoices.

130. The Devas who are in the world of Brahman meditate upon this Self (as taught by Prajapati to Indra, and by Indra to the Devas).

*****

YouTube videos:

Introduction to Chandogya Upanishad:discourse by Vedanta Society of Northern California (1 hr 10 min):

https://www.youtube.com/live/MUAhEHaGO54?si=XHqn_Ecsly4o

Story of Svetaketu by Parivrajika Divyanandaprana (20 min):

https://youtu.be/hYH0nlx-8fw?si=spXrYb_gfoCOa9Jz

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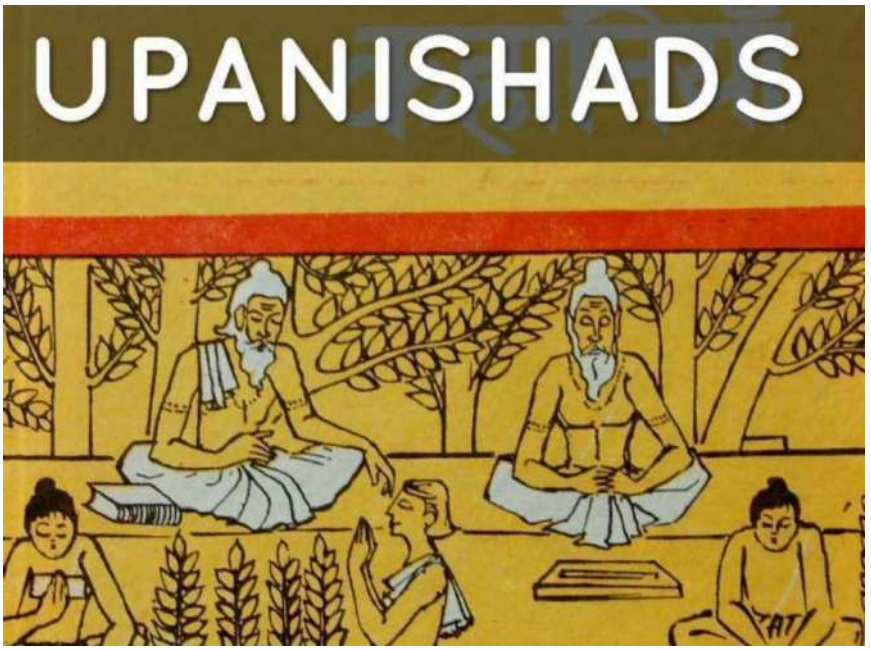
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
9. Aithareyopanishad



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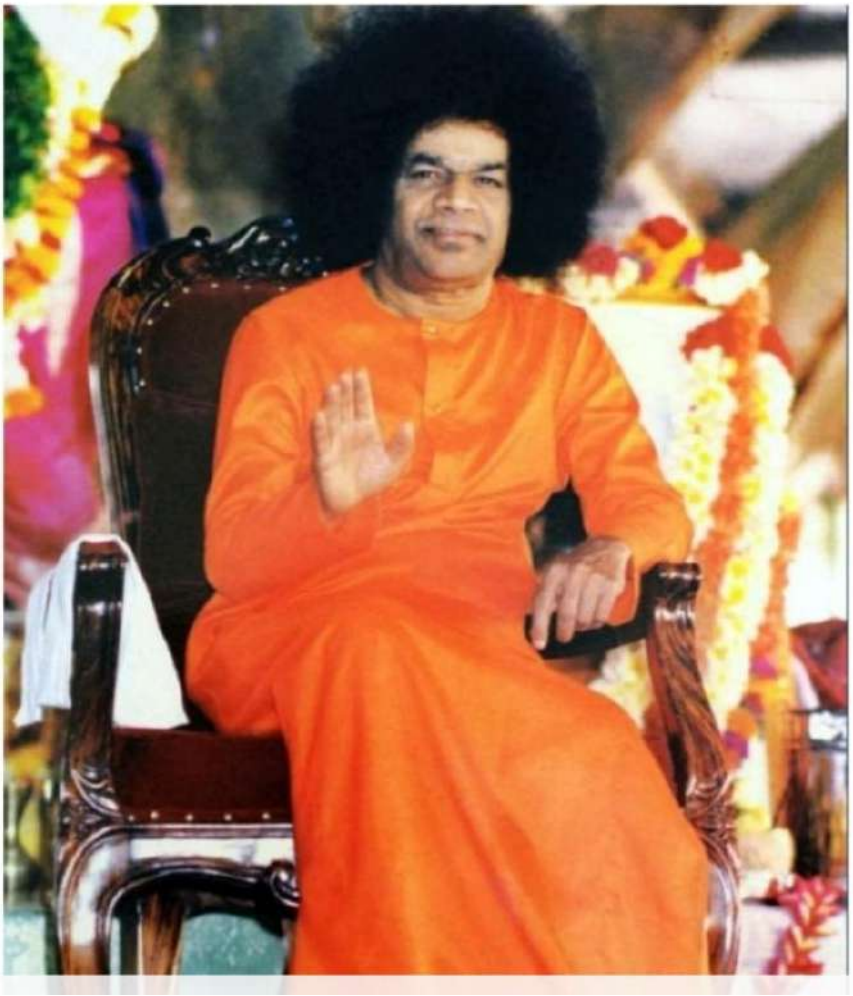
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Aithareya Upanishad.

Details about Aithareya Upanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

Info from swaminarayan.org and sivanandaonline.org is given in detail.

Also, YouTube videos giving discourses on Aithareya Upanishad are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, other websites, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 4, 2023
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Ref: Upanishad Vahini by Sri Sathya Sai Baba

AITHAREYOPANISHAD

Upanishad is incorporated in the Rig Veda. It shines bejewelled by six chapters which describe the absolute Atmic Principle. It is therefore famous as the Atmashataka, or the Atmic Six. The Vision of the Atma which results from the destruction of delusion and ignorance is made possible for the aspirant by this Upanishad. The term is used in two ways: Vyavahara and Visishta. Used in the Vyavahara sense it indicates the Jivi. In every Jivi, the Atma expresses itself through the senses of perception or the jnanendriyas into the outer world. The word is derived from the root Ath—which indicates “expansion, consumption, movement,” among other things. So, the word Atma denotes universal immanence, universal assimilation and perpetual movement. That is to say, it connotes the Brahmam itself.

In the waking stage, it enjoys all the experiences. In the dream stage, all the senses of perception and action hold back their activities, but it creates its own forms and names on the basis of experiences and impressions collected from the outer world. In the “deep sleep” stage, it becomes immanent everywhere and assumes its basic role of pure bliss, unaware of anything outside or inside.

The meaning of the world is in conformity with the experience of the three stages. On account of the apparent limitation in time, space and condition, the Atma too is taken to be conditioned and limited; but that is not its real nature. It is endless, beginningless, changeless. It knows all, can achieve all. It has no attributes. It is eternal, unsullied, conscious, free. It has no second. It is unique, whole, without parts.

The external world is cognised through direct perception, etc. So, all that is capable of being pointed out as this or that, or of being indicated by a name or a form is subsumed by the idea of “Creation,” Srishti. Creation means an act, a result. What then was before that act? “Idam agre, Atma eva aaseeth”—“Before this, the Atma alone was”. The Jagath or World is a product which was latent; later it becomes patent. In the latent stage, it was unmanifest in the Atman itself. When the urge to manifest has appeared, the multiplicity of names blossomed forth and all this variety arose to view. Being perceptible by the senses—this is the test of manifestation.

Name is fundamentally sound, manifesting as word. In the statement, this is Ranga, when the sound Ranga is produced, the listener turns to the person indicated before him and identifies him as Ranga. The word and its meaning are inseparable. They two were both non-existent before Creation. Therefore, the Atma and the unmanifested Jagath were unreachable by the Intelligence, and the world which it fashions. After Creation, since Name and Form became the essence of all this, everything can be grasped by words and meaning. The Non-dual which was and is and will be, is the Atma. The multiple manifestation of variety proliferating in name and form, is Jagath. But basically, it is just one Unique Vasthu, or Substance. The one uniform Ocean appears as foam, bubble, wave and wavelet. So too, Creation made manifest the apparent manifoldness from the changeless One.

Manifoldness is due to myopia, ignorance. There is no need to posit a second entity, other than the Atma. The ignorance or myopia or Maya is but a product of the will of the Atma. It is not distinct from the Atma. Strength is not distinct from the strong person, is it not? The Atma is devoid of distinctions from the same kind or from different species or from one's own characteristic. It is categorically declared as Ekah eva: One Only.

But, it does not become clear so soon that all this is one. The idea is just like the rope appearing as the snake, or the mirage deluding. The Atma too is misleading us as Jagath. It is all a magician's tricks, manipulated by the wish of the Absolute. The rope is the prime cause for the illusion of the snake on the rope. The Atma is beyond the reach of the senses. It has no limbs or body. Only the explanation that it is all an unreal illusion can satisfy the critic who questions how the Jagath can emanate from the Atma, which is pure Consciousness only.

Everything is Atma, even Maya, which is the delusion of variety. It is so strong that it causes the execution of deeds through instruments like the sensory organs. You then declare that it is our will and power that did that deed, though it is the delusion that was manifested by Atma that accomplished it. The world thus created is devoid of Consciousness and so, it has to be fostered like a yanthra. How can a machine operate after its manufacture and even installation, without a mechanic or machinist? He created the Viratpurusha (Cosmic person), from out of the five elements. He also endowed him with head and limbs. Like the figure of clay made by the potter from earth dug up by him, the Viratpurusha was produced from the elements. From the limbs of that Purusha, the Lokapalas were created. Then, each sense was separated and equipped with an appropriate deity. In front, the face and the mouth, with Agni as the deity of the Vaak or speech which is the function of the mouth, the nose, the eyes. In this manner, the senses and their respective deities were created and assigned.

These deities bless the senses and see that they function properly. The external appearance of the eye, the nose and the ear may be quite right but yet without the help of the presiding deity, they may not function at all. The cow and the horse were created from the waters and offered to the gods. But they were yet discontented; so, to answer their prayers, the Purusha was created similar to the Viratpurusha. Since Purusha was associated with discrimination or Viveka, the gods were delighted. All bodies other than human are merely instruments for the experiencing of the fruits of action. The human is the only instrument for liberation.

The Lord after entering the body becomes the ruler of the conjunction of the senses and the mind with the objective world. Like an actor, He contacts the outer world and experiences all the lessons of the previous births. In the Presence of the Lord, danseuse Buddhi dances her steps keeping to the timing of the senses, moving from one object to another

Thus, the Lord illumines everything through the form of the Jivi. The Paramatma, who is limited as Jivatma has three areas of recreation: the eye, the throat and the heart. The eyes shine with a special splendour when the realisation of Brahmam is achieved or even attempted. This is an evident fact. When the Jivi has earned the knowledge of its reality, it may not be able to describe how all is nothing besides Atma; but it will achieve the knowledge that Brahmam itself is appearing as all this. He who delves deep into the unity of

the Jiva and the Brahmam has certainly discovered the goal of Life. There is no doubt about that.

The stages of wakefulness, dream and deep sleep are unrelated to the Atma. They are concerned only with the physical sensory causes and effects. Every human being has two bodies. One's own and that of the progeny. The duties of study, teaching, japam and these assigned tasks are handed down by the father to the son at the time of his death and they are carried on by him as the representative of the father and on his behalf. Then the father leaves this body, assumes another, more in conformity with the actions and tendencies cultivated and established in this birth. That is the third birth of the father. The first three manthras speak about the two births, the physical and the spiritual. Now, a third one is added; the continuation by the son. Vamadeva Rishi understood the Atmaswarupa in this form and became liberated from all the constant flux of the objective world.

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Ref: swaminarayan.org

The Aitareya Upanishad

Acquaintance of the essence of creation

Introduction

The Aitareya Upanishad is contained in the Rig Veda. Because it is encompassed in the 'Aitareya' Ãranyaka of the Rig Veda, it is called the Aitareya Upanishad. This Upanishad is spread across three *adhyãyas* (chapters). The first *adhyãya* has three *khandas* (sections), the second and third *adhyãyas* have one *khanda* each. This Upanishad has become especially renowned in the philosophical world for its unique clarifications on philosophical matters.

The First Adhyãya

The creator of the entire world

Who is the cause of creation? Who is the creator? Who is the controller? Who is the nurturer? These and other enquiries have been settled decisively in this Upanishad. With the words 'स ैइक्षत लोकान्नु सृजा इति' – '*Sa eekshata lokãnnu srujã iti*' (Aitareya Upanishad: 1/1). Thus, Parabrahman has been clearly shown as the cause, creator, controller and nurturer of the entire creation. '*Eekshata*' means he wished. At the time that the world we see around us did not exist, and everything was dissolved in a subtle form in *mahãmãyã*, Parabrahman himself, out of compassion, had a divine wish, '*Lokãnnu srujã iti*' – 'Let me create a variety of worlds which are appropriate for the *jivas* and *ishwars* to experience the fruits of their karmas.' Thereafter, 'स इमान् लोकान् असृजत' – '*Sa imãn lokãn asrujata*' (Aitareya Upanishad: 1/1) from *mãyã*, Parabrahman created this variety of worlds and places of experience. Thus, the entire grandeur of Paramãtmã, the creator of all the worlds, has been sung here.

The Creator of the World-Carers

'स इक्षत। इमे नु लोका लोकपालान्नु सृजा इति' – '*Sa ikshata, ime nu lokã lokapãlãnnu srujã iti*' (Aitareya Upanishad: 1/1). Just as Paramãtmã has created various worlds, he has also created the world-carers who can control and nurture those worlds. That is he gives them a suitable body by which they are capable of controlling those worlds. This has been explained here, and furthermore, a detailed description of the creation of the body and organs of those world-carers, and of the method of occupation of the deities who rule over those organs has also been given.

The Provider for the World-Carers

Compassionate Paramãtmã has created a variety of places as well as world-carers to look after those places. This Upanishad informs us that he is also concerned about nourishing them, 'स ैइक्षतेमे नु लोकाश्च लोकपालाश्चाऽन्नमे यः सृजा इति' – '*Sa eekshateme nu lokãscha*

lokapãlãschã'nnamebhyaha srujã iti' (Aitareya Upanishad: 1/3). That Paramãtmã desired to create food so that all these worlds and world-creators continue to be nourished. Food was created according to that wish, and all are nourished by that food.
Thus, the first *adhyãya* prominently explains matters such as Paramãtmã creating the worlds appropriate for the *jivas* and *ishwars* to experience the fruits of their karmas; and also creating the world-carers of those worlds; and creating food for their life-long nourishment.

The Second Adhyãya

Creation of the human body

The main subject of the second *adhyãya* is the creation of the human body. It gives a clear presentation of how the *jivãtmã* attains a human body by Paramãtmã's inspiration. The discrimination between the body and *ãtmã* is automatically understood by this description. Thereafter, there is a description of what happens to the *jivãtmã* after its life-span in this body is over. This Upanishad states that the person who lacks *brahmavidyã* has to repeatedly wander in the miserable cycle of births and deaths, and those that imbibe *brahmavidyã* attain Akshardham and experience the bliss of Paramãtmã.

The Third Adhyãya

The Upãsanã of Parabrahman

The first two *adhyãyas* describe the grandeur of Paramãtmã well. The third *adhyãya* then instructs us to perform the *upãsanã* of Parabrahman with knowledge of his greatness. The Upanishad says, 'येन पश्यति येन वा शृणोति येन वा गन्धान् जिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चाऽस्वादु विजानाति'– '*Yena pashyati yena vã shrunoti yena vã gandhãn jighrati yena vã vãcham vyãkaroti yena vã svãdu chã'svãdu vijãnãti'* – 'One should perform the *upãsanã* of Paramãtmã, by whose inspiration the *ãtmã* can see via the eyes, hear via the ears, smell fragrances via the nose, speak words via the tongue, and know good and bad tastes' (Aitareya Upanishad: 3/1). If we did not have this body or these organs, then what could we do? We would not be able to perform any endeavours for liberation. Kindhearted Paramãtmã has compassionately given us all of this. He has given us a body, he has given us organs and he has poured strength into those organs. He has made everything convenient. Therefore, let us perform his *upãsanã*, please him and attain liberation. This has been stated here forcefully.

Brahman Perception

In order to understand the full glory of Parabrahman, and in order to do his *upãsanã* appropriately, one must become *aksharrup*, one must be engulfed in the sense of being like Brahman, and for this very reason, one must know Aksharbrahman. This is the essence of the whole of Vedanta. Therefore, this Upanishad has indicated the *pragnãn* form of Aksharbrahman with the words 'प्रज्ञानं ब्रह्म' – '*Pragnãnam Brahma*' (Aitareya Upanishad: 3/3). Moreover, 'यदेतद् हृदयं मनश्चैतत् ... सर्वाण्येतानि प्रज्ञानस्य नामधेयानि भवन्ति' – '*Yadetad hrudayam manaschaitat … sarvãnyetãni pragnãnasya nãmadheyãni bhavanti*' – 'This heart,

mind, etc. of ours – whatever we have – are all names of *pragnãna* Brahman' (Aitareya Upanishad: 3/2), that is, they are all pervaded by Aksharbrahman. Thus, we have been instructed to perceive everything as Brahman.

The Divine Fruits

This Upanishad then concludes by informing us of the fruits that one who becomes *brahmarup* and performs the *upãsanã* of Parabrahman with knowledge of his greatness attains. 'अमृतः समभवत्' – '*Amrutaha samabhavat*' (Aitareya Upanishad: 3/4). Such a person attains divine Akshardhãm and is released from the cycles of birth and death.
In this way, by calling Paramãtmã the cause, creator, controller and nurturer of creation the Aitareya Upanishad tells us that he is the essence of creation. We should perform the *upãsanã* of that Paramãtmã. In order for that *upãsanã* to be complete and free of hindrances we should adorn our *ãtmãs* with a sense of being like Brahman, and thus attain ultimate liberation. By explaining such principles this Upanishad has given us a clear view of the path to liberation.

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Sadhu Bhadreshdas, Ph. D., D.Litt.
Translated by: Sadhu Paramvivekdas

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Ref: sivanandaonline.org

Essence of the Aitareyopanishad

by Swami Sivananda

Introduction

1. The Aitareya Upanishad forms part of the Aitareya-Aranyaka of the Rig-Veda. It is divided into five sections (Khandas). The Upanishad derives its name from its author Mahidasa Aitareya, the son of Itara.

2. It describes in symbolic knowledge the creation of the universe. It deals with the Atman as the only Reality. It contains the saying of the Rishi Vamadeva who attained immortality through knowledge of the Self.

3. The central teaching of this Upanishad is the unity of the Atman with the Paramatman.

4. Hari Om. My speech is rooted in my mind. My mind is rooted in speech, Brahman, reveal thyself to me. Ye, mind and speech enable me to grasp the truth that the scriptures teach.

Let what I have learnt slip not from me. I join day with night in study. I speak the truth. I speak the truth. May that protect me. May that protect the teacher. May it protect me. May it protect the teacher. May it protect the teacher.

Om Peace, Peace, Peace!

The Story of Creation

5. In the beginning, all this was, verily, the Atman alone. There was nothing else living. Nothing else, whatsoever, living, existed. There was no other thing that winked at all.

6. He thought: Now, verily, I shall create the worlds.

7. The word Atman is derived from the root which means to obtain, to eat, to enjoy or to pervade all.

8. He created these worlds, viz. water, light-rays, death, waters. The water is above the heavens, its support. The rays are from the sky. The region of death is the earth, and what are below the earth are waters.

9. He reflected, These indeed are the worlds I have created. I shall create the protectors or rulers of the world. Then he raised a Purusha from water and gave him form.

10. Then the Atman brooded over that i.e., the lump. He wished to give it the shape of Man. A hole in the shape of a mouth manifested itself in that man, which was brooded over by him, just as a bird's egg bursts when hatched. From the mouth came out speech and from speech fire. Then his nostrils came forth, from the nostrils the breath, from breath wind.

11. His eyes came forth; from his eyes sight, from sight the sun. His ears came forth; from his ears hearing, and from hearing the quarters. His skin came forth; from the skin the hair, from the hair the herbs and big trees. His heart came forth; from the heart the mind, from the mind, the moon. The navel came forth; from the navel the Apana, and from Apana death. His generative organs came forth; from the generative organs semen, and from semen water.

12. Those gods, thus created, fell into the great ocean of Samsara (world). Then He subjected them to hunger and thirst. They said to Him (the creator), Ordain for us a place in which, being established, we may eat food.

13. He brought a bull to them. They said; It is indeed not sufficient for us. He brought a horse for them. They said: This is not enough for us.

14. He brought a man to them. They said: Well done, indeed; hurrah! Man alone is the master-piece. Man alone is the abode of all good actions. He said to them, Enter now with your respective bodies.

15. Fire, becoming speech, entered the mouth; air, becoming Prana, entered the nostrils; the sun, becoming sight, entered the eyes; the deity of the quarters, becoming sound, entered

the ears; the herbs and trees, becoming hairs, entered the skin; the moon, becoming mind, entered the heart; death, becoming Apana, entered the navel; water, becoming semen, entered the generative organ.

16. Hunger and thirst said to Him; Assign a place for us. He told them: I assign you a place in these gods, and make you sharers with them. Therefore, when oblations are offered to any god, hunger and thirst become sharers therein.

17. He (the Lord) thought again: The worlds and the protectors of the worlds have been created. Now let me create food for them.

18. Then He (the Lord) brooded over the water, and from the waters so brooded over, issued a form. The form thus created is, verily, food.

19. Then this food so created wished to run away. He tried to catch it by speech; but he could not catch it by speech. If he had caught it by speech, then one would be satisfied by merely talking of food.

20. He wished to catch it by breath, He could not catch it by breath. If he had caught it by breath, then one would be satisfied by merely smelling food.

21. He wished to catch it by the eye. He could not catch it by the eye. If he had caught it by the eye, then one would be satisfied by merely seeing food.

22. He wished to catch it by the ears. He could not catch it by the ears. If he had caught it by the ears, then one would be satisfied by merely hearing of food.

23. He wished to catch it by touch. He could not catch it by touch. If he had caught it by touch, then one would be satisfied by merely touching food.

24. He wished to catch it by the mind. He could not catch it by the mind. If he had caught it by the mind, then one would be satisfied by merely thinking of food.

25. He wished to catch it by the generative organ. He could not catch it by the generative organ. If he had caught it by the generative organ, then one could be satisfied by mere emission.

26. Then he tried to catch it by Apana, and he caught it. It is this Apana which catches food. This Apana is the giver of life, by food.

27. He (the Lord) thought: How can all these live without me? So He pondered; By which way shall I enter it? He again thought; If speaking is done by speech, smelling by nose, seeing by the eyes, hearing by the ear, touching by the skin, thinking by the mind, eating by Apana and discharge by the generative organ, then who am I?

28. Then He opened the suture of the skull and entered through that door. That door is called the Vidriti or the cleft. It is, verily, the Nandana (the place of bliss). He has three

dwelling places in the body and three sleeping states. This is his dwelling place, this is his dwelling place, this is his dwelling place.

29. The right eye is his first abode. The mind is the second. The cavity of the heart or the heart-ether is the third.

30. When born (in the form of the Jivas, i.e., when the highest Self had entered the body), he reflected with reference to all beings. He gazed round upon the creatures, and thought. How should anyone speak of any other? What else besides Me is there for Me to name? There is none. How could He desire to declare any other thing different from Him? He found nothing else but the reality of Himself, as the Purusha, the Brahman, all-pervading. He said to himself: O I have seen this.

31. Therefore, he is called Indandra. Idandram is verily His name. Though He is called Idandram, He is indirectly called Indra. The gods are fond of being called by indirect names, as it were.

The Story of Birth

32. First indeed is the germ in man. That which is the semen is the essence of strength or vigour, drawn from all his limbs. He bears himself within his self alone. When he deposits it in the woman, he causes it to be born. This is its first birth.

33. That seed becomes one with the woman as her own limb, as a part of her own body. Therefore it does not produce any suffering to her. She nourishes his (the husband's) self thus within her.

34. As she becomes the nourisher of his self within her, so also she should be nourished. The woman bears the son in her womb. He (the father) nourishes the child before and also after its birth. In nourishing the child before and after its birth, he really nourishes himself for the continuation of these worlds. Thus are these worlds of progeny perpetuated. This is his second birth.

35. That son who is his very self is made his substitute for the performance of virtuous deeds. This, his other self (the father's self), having discharged his duties, attains old age, and departs from this world. He, while departing hence, is born again. This is his third birth.

Rishi Vamadeva

36. It was declared by the Rishi Vamadeva: While in the womb I knew all the births of the gods. A hundred iron-holds held me down. But I burst through them with speed, like a hawk. Thus spoke Vamadeva even while lying in the womb.

37. Bodies which are like impenetrable iron-houses guard the Jiva from extricating himself from the fetters of Samsara. The bodies are compared to the strong iron-holds as they imprison the Jiva within their folds.

38. He (Rishi Vamadeva) became the knower of the Atman, and became identical with it. He betook himself to his upward path, and after the destruction of the body, attained all desires in the heavenly world, and became immortal.

Consciousness Is Brahman

39. Who is this Atman whom we worship? Which of the two is He, that Atman, the real or the phenomenal, the Nirupadhika or Sopadhika? Whether He by whom one sees, or He by whom one hears, or He by whom one smells the scents, or He by whom one utters the speech, or He by whom one knows what is tasteful and what is not tasteful?

40. This which is known as the heart, this mind, consciousness, mastering knowledge of arts, comprehension, power of retaining import of books, perception, fortitude, reflection, independent power of thinking, distress of mind caused by diseases, etc., memory, volition, application, any pursuit for maintenance of life, desire for the company of women, all these are, indeed, names of Consciousness.

41. This Brahman; this Indra; this creator; all these gods; these five great elements, viz., earth, water, fire, air, ether; all these small creatures; these others; the seeds of creation, these egg-born, the womb-born, sweat-born, sprout-born, horses, cows, men, elephants, whatever else which breathes and moves and flies, or is immovable, all these are guided by Consciousness and are supported by Consciousness. The universe has Consciousness for its guide. Consciousness is the basis or stay of all. Verily, consciousness (Prajnanam) is Brahman.

42. Prajnanam Brahma: Pure Consciousness is Brahman. This is one of the Maha-Vakyas or great sentences of the Upanishads.

43. This is called the Lakshana-Vakya, because it gives a description of the nature of Brahman.

44. He (Vamadeva, or any other sage) was exalted to the state of Brahmanhood on account of his knowledge of the Atman. He left this world and obtained all that he desired in that world of supreme bliss, and attained immortality.

45. A liberated sage does not move to any world. He gets absorbed in the all-pervading Brahman. He realises that the individual soul is identical with Para Brahman.

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YouTube Videos:

Aitareya Upanishad (13 min):

https://youtu.be/w_uTffqxFik?si=PZC-s0PzuhFwGNwo

Introduction to Aitareya Upanishad by Swami Tattwamayananda (1 hr 12 min)

:https://www.youtube.com/live/YIspAjqhRT4?si=ORBk9jm1hXBvYdKm

Aitareya Upanishad in simple Hindi (19 min):

https://youtu.be/sZ8oQ8JQyLM?si=mu-0sba8jbzvWTru

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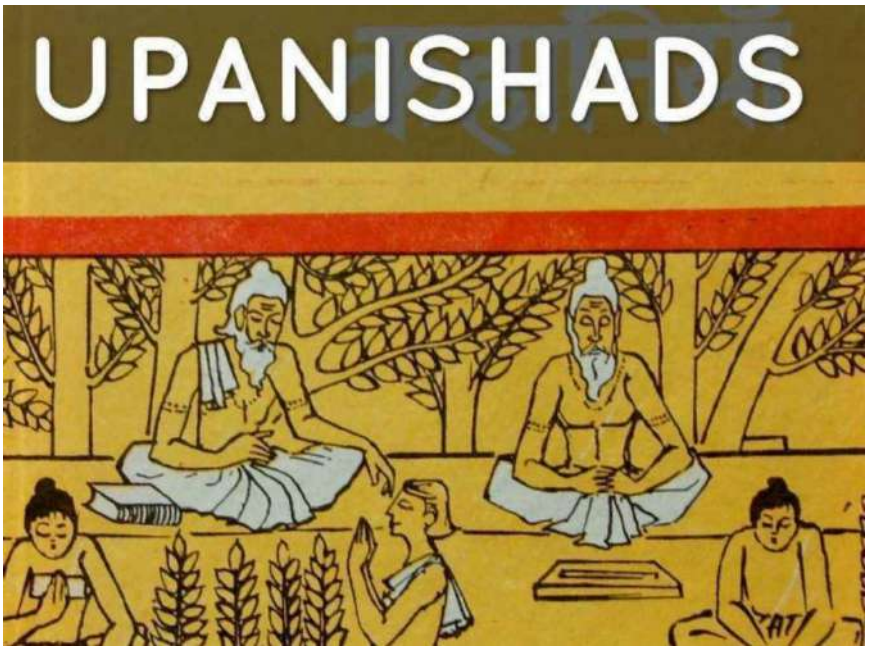
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
10. Taittiriyopanishad



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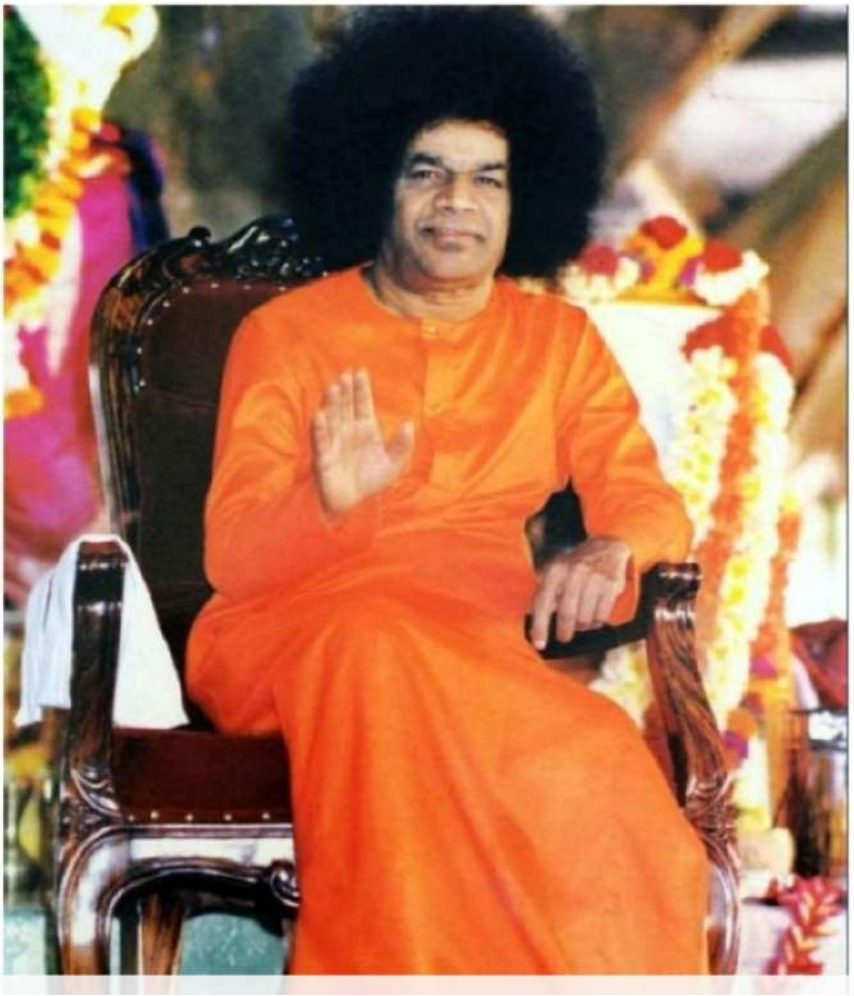
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about Taittiriya Upanishad.

Details about Taittiriya Upanishad as given by Sri Sathya Sai Baba in His book ‘Upanishad Vahini’ are reproduced.

Info from indianetzone .com and sivanandaonline.org is given in detail.

Also, YouTube videos giving Chantings of Shiksha Valli and Brahmananda Valli are given. Also, discourse by Parivrajika Divyanandaprana is given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Upanishad Vahini by Sri Sathya Sai Baba, other websites, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 4, 2023
Email: tmuliya@rediffmail.com

Ref: Upanishad Vahini by Sri Sathya Sai Baba

TAITTIRIYOPANISHAD

Vidya is the specific theme of this Upanishad. It has three sections: Siksha Valli, Ananda Valli or Brahma Valli, and Bhrigu Valli. The latter two sections are very important for those seeking Brahma Jnana. In the Siksha Valli, certain methods to overcome the obstacles placed in men's way by Devas and Rishis and to acquire one-pointedness in mental exertions are detailed. This Valli has twelve Anuvakas, or Sections. In the other two Vallis, the same Instruction, the Vaaruni Vidya, is given, which leads to Liberation and so they are practically the same; for convenience of study, it is dealt with in two Sections, that is all.

In the Siksha Valli, subjects like Samhitha which are not antagonistic to Karma, and like Upasana which are associated with Karma are dealt with. These lead to Swarajya (Self rule). But, by just these, the complete destruction of Samsara or flux will not be accomplished.

Upasana exists along with desire. So, like Karma, even Upasana cannot bring about Liberation. All this flux, this Samsara, is due to Ajnana. Bondage is the result. So, when the Ajnana is destroyed, then the bonds loosen and Liberation is attained. Ajnana is there, persisting, through natural causes. It is just like the delusion that it is your train that is moving, when the truth is your train is stationary and the train on the adjacent rails is moving! Watch your train only and you know the truth. Watch the other train, and you are deceived.
There is no use seeking to know the cause of this delusion. Seek how to escape from it. This Ajnana, which is the seed out of which Samsara sprouts, can be destroyed only by Brahma Jnana. There is no other method.

All that is caused, everything that is a result, is short-lived. This is evident from the Sastras as well as experience and reason. The Sastras speak of aspirants who discarded even higher regions like Heaven, which are attainable by persons who perform the prescribed rites; for, Liberation is beyond the reach of those who dwell therein. Heaven and Hell are results of actions. They are created objects, and so they cannot be eternal. They are conditioned by birth, growth, decay and death. They do not exist from the very beginning. They were made. Before that act, they were not. That which once was not and later will not be is as good as "not" even in the present. The fruit of Karma shares this quality and so, it cannot grant eternal joy.

No effort can result in the creation of Akasa now. Nothing can produce anew what already exists. Moksha exists and is self-evident. It cannot be produced anew by any Karma. The moment the Ajnana which hides it from experience disappears, that moment you are liberated and you know your Reality. You are free from bondage. Prior to that moment, you were free, but you imagined you were bound and you behaved as if you were bound. How then are you to get rid of this idea that you are bound? By listening to the teachings of the Vedas with faith therein. Then only can Ajnana perish. That is the task which the Brahma Valli has placed before itself, in this Upanishad.

It is in the nature of things that ignorance prompts men to crave for plentiful fruits through the performance of actions. Then they become despondent that they only bind them more and do not help to make them free. That craving for fruit, is hard to shove off, though this fearful flux of growth and decay makes them shiver in dread.

In this Upanishad, the three words, Sathyam, Jnanam, Anantham—are meaningfully affixed to Brahmam, to explain its characteristics. They are three distinct words, signifying qualities, seeking to mark out the One from the rest, the One Brahmam from other types of Brahmam which do not have these traits. That is to say, Brahmam is not to be confused with anything that is not Sathyam, Jnanam and Anantham. All that are limited by time, space and objectivity are jada (inert), material apparently different from Brahmam. The characteristics of Sathyam, Jnanam, Anantham, help to differentiate and distinguish from kindred and similar phenomena the real Brahmam. Whichever rupam a thing is determined to have, if that rupa is unchanged, then it is referred to as Sathyam. If that rupa undergoes change, then it is Asathyam.

Modification is the sign of untruth. Absence of modification is the sign of Truth. Brahmam is Sathyam, that is to say, it has no modifications. It is nithyam, it is unaffected by time. All that is not Brahmam—that is, Jagath, is subject to change. All objects are subject to the triple process of the intellect: known, the knower and knowledge. Hence, the intellect or Buddhi is spoken of as a guha or cave, where the threefold process resides.

In the Taittiriya Brahmana as well as in this Upanishad, Dharma too is treated elaborately. It has three forms: Kamya, Naimittika, and Nithya. The Sastras seldom command that Karma has to be pursued. There is no need to do so for Karma comes naturally to man.

Kama (desire) is the prompter of such Karma and man gets various fruits thereby. The Sastras teach only the ways of directing this natural activity to ensure desirable objects.

The Upanishad exhorts you not to swerve from duties of learning and teaching. “Swerve not from the true and the truth”, it says. “From the true, it will not do to swerve, nor from Dharma, nor from welfare and well-being, nor from duties to Devas and Pitris. Treat thy mother as God. What works are free from fault, they should be resorted to, not others….” This is what the Upanishad teaches.

Listening, rumination and concentration are the three steps in Realisation. Listening refers to Vedas, which have to be revered in faith and learnt by heart from a Guru. This confers the knowledge of the Unknowable.

Manana or rumination is the Tapas taught in the Bhriguvalli. By this process, the Brahma Atmaswarupa can be fixed in the mind. Concentration helps the development of single-minded attention on the Principle so installed.
In the two Vallis, Brahma and Bhrigu, Brahma Vidya or the discipline which ensures the Realisation of Brahmam is expounded. The Brahmavalli teaches. The Bhriguvalli proves by experience. Bhrigu, the son of Varuna, tells him that Brahmam is food, Prana, the senses, Manas, Vaak, etc. But since the son soon learns that these are not Brahmam he declares

that Brahmam is that from which these are born and by which they live and function. He first believed that Annam or food is Brahmam since all beings exist on food, but later he feels that Brahmam is much more inclusive. He asks for direct teaching of the Real, the Brahmam. Thereafter, he was told that Thapas is Brahmam, for it is that by which Brahmam the Reality is known. He discovered by Thapas that Vijnana is Brahmam, for Vijnana is that in which creatures are born and it is that by which creatures live.

Thus it is announced that, of all disciplines and subjects of study, the Brahma Vidya is the most sacred, holy and esoteric. Annam is not to be decried. That should be the vow of the Wise. The vital airs are all Annam. The physical body is the gift of Annam. The Prana or vital airs have the body as the vehicle. So, Annam should not be slighted. That should be the resolution. The waters in conjunction with the fire in the stomach become food. In the water that comes down as rain the “fire” of lightning is inherent. So, whoever is established in the Aapojyothi or the Splendour of water is aware of the Splendour of Annam and is persuaded to revere it. Annam is the Guru, for it leads you on to the knowledge of Brahmam. It should not therefore be treated with disrespect. That must be observed just like a vow by the aspirant.

Since the physical body is the transformation of food, it has an Annamaya Kosa (food sheath). The vital airs form another sheath, the Pranamaya. It weighs between good and bad, right and wrong in the sheath of mind, or Manomaya Kosa. When it fixes upon a step, with a purpose in view, it is the function of the Vijnanamaya Kosa. When the joy of achievement is tasted, it is the Anandamaya Kosa that functions.

To progress with the Brahmic outlook, that you are Brahmam and not the body, etc., the Pranamaya is the first instrument. It is subtle and separate and different from the body. It is activated by Vayu and is saturated with it. It pervades and subsumes the entire Annamaya Kosa. You can say that the Pranamaya is the soul of the Annamaya, for it makes it function from head to foot. It cannot survive without the Prana. It is the motive force.It has five varieties: Prana, Apana, Vyana, Udana and Samana. By contemplating that the Pranamaya is the Atman of the Annamaya, the notion that the body is the Self will disappear. You rise from the gross to the subtle.

Prana is like the molten metal in the crucible. By effort, the Pranamaya Kosa can be experienced. Prana appears in the form of the breath. Prana activates the head, Vyana the right, Udana the left, Samana the central and Apana the lower parts of the body.

The Prana moves from the heart through the nerves to the face, the nose, etc., and reaches the head. From there, it motivates the various nerves flowing through the body under different names with distinct names and distinct functions. The Prana that functions round the navel is, for example, called Samaana.

For the Manomaya Kosa, the Yajur Veda is the head. The Riks form the right wing; Sama is the left wing, Brahmanas are the soul; the Atharvana Veda is the tail. The Manthras of the Yajur Veda are used very much in Yagas. With them, food is offered ceremonially in the sacrificial Fire. Hence, it is considered as the Head. The sound of Yajus produces modifications which are auspicious. That is the reason for the significance attached to the other Vedas also. Thus all manthras become the causes of mental modifications. These in

turn illumine the splendour of the Atma. Thus the Vedas and the Mystery of their Syllables belong to the Science of the Atma itself. The Vedas become, therefore, eternally valuable and eternally existent. The Atharvana Veda treats of various rites to win relief from evil forces and ailments and so it is described as the tail. The Kosa thus described merges in the Vijnanamaya and later into the Anandamaya and finally, the aspirant passes beyond even that, into the region of pure Sath.

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Ref: indianetzone.com

Taittiriya Upanishad:

Upanishads attempt to express the inexpressible, paint the formless, sing the glory of the voiceless beauty and the bliss of the Absolute. The purpose of the Upanishad is to engage the mind in thoughts of something which is nobler compared to something which is grosser. The Taittiriya Upanishad is a part of the Yajur Veda and it occupies a very special place within the Hindu philosophy. This particular Upanishad gives important insight into the lofty ideologies of the Hindu Philosophy. The importance of the Taittiriya Upanishad can be gauged from the fact that Sri Sankaracharya had made his first commentary on this particular Upanishad and at the same time he had quoted this Upanishad 147 times in his Bhasyas or in the Brahma Sutras. The Taittiriya Upanishad stands as a unique piece because it has explained the Subjective Reality within the seeker both in direct as well as indirect terms. The description of the Five Sheaths has been included in this particular Upanishad for the first time that is it has explained individuals as composed of five selves. It can well be claimed that it is only Taittiriya Upanishad which includes an exhaustive study of human personality.

The Taittiriya Upanishad is a part of the Krishna Yajur Veda and forms a part of the seventh, eighth and ninth chapters of the Taittiriya Aranyaka. An interesting legend is closely associated with the Taittiriya Upanishad. The legend goes that once saint Vaisampayana got angry with one of his prominent disciples called Yajnavalkya. As the guru had got angry with his disciple he demanded that his disciple should give back all the knowledge which he has acquired from the guru. Being ordered in such a manner from the guru, Yajhavalkya vomited the entire knowledge which he had imbibed from the guru. On such an occasion the guru on the other hand asked his other disciples to take the form of partridges (Taittiriya bird) and consume the leavings. It can be said that for this particular reason this Upanishad has been called the Taittiriya Upanishad.

This version of the story may sound repulsive but some scholars have given a completely different version of the story. They have said that Yajhavalkya was such a genius that he was not only able to produce the teachings of the Guru but had also added his originality and insight into the knowledge acquired. Witnessing such a situation the guru was so charmed that he had asked his other disciples to acquire the knowledge produced by Yajhavalkya as much as they could. In this regard it may be mentioned that the Taittiri-birds or the partridges are small in size but they are very active and careful and the aim of the story was to instil into the students the spirit of the small birds so that the disciples are as careful as the Taittri birds while acquiring knowledge.

It can be said that the Taittiriya Upanishad has encompassed a philosophy which is very world affirming because it has described each level of human self in a very positive manner.

There are three main sections of the Taittiriya Upanishad. They are namely the Siksha Valli (the first chapter), Brahmananda Valli (the second chapter) and the Bhrigu Valli (the third chapter). Each of the Vallis has further been subdivided into smaller sections known as the anuvakas or verses.

The first chapter or the Siksha Valli is associated with the discipline of Siksha which mainly includes the study of phonetics and pronunciation. Within the Siksha Valli there are twelve other verses or anuvakas dealing with different mantras. Each of the twelve verses deal with different types of meditation and ethical rules which a seeker of knowledge should follow in order to make his mind pure.

The central theme of the Brahmananda Valli is that one who knows the Brahman has attained the supreme knowledge. The second chapter of the Taittiriya Upanishad has further been subdivided into nine anuvakas. All the nine verses of the second chapter of the Taittiriya Upanishad have extensively talked about the different states of human beings. It has said that only the true knowledge of the Supreme Being can bring an end to all miseries and can emancipate a soul from the shackles of transmigratory existence.

The Bhrigu Valli explains how the son of the Water God Varuna known by the name Bhrigu had received the realisation of Brahman through the process of meditation under the guidance of his father. It can also be said that this Valli guides a disciple with the help of a teacher who encourages him to realise all the five sheaths so that any one of them may turn out as Brahman or God. The remaining part of this Valli has glorified the essence of food. It has said that as food is the life support so it is never desirable to insult food.
One third of the entire Taittiriya Upanishad has been dedicated to Upasanas in different forms. It can be said that the Upasanas have been included in this particular Upanishad in order to show how important is the process of self integration for a seeker of knowledge.

All Upanishads start with a peace invocation to the cosmic power so that all evils are warded off from the path of knowledge acquisition. Similarly the peace invocation in the Taittiriya Upanishad also begins with a peace invocation. The peace invocation of the Taittiriya Upanishad is:

'Om Sam no mitrah sam varunah, sam no bavat-varyama, sam na indro brhaspatih, sam no visnur-urukramah, namo brahmane, namaste vayo, tvameva pratyakasam brahmasi, tvameva pratyaksam brahma vadisyami, rtam vadisyami, satyam vadismayi tanmam-avatu, tad-vaktaram-avatu, avatu mam, avatu vaktaram. Om Santih Santih Santih.'
The meaning of this peace invocation which may be considered as the foreword of the Taittiriya Upanishad is:

'Let Mitra be propitious to us. Let Varuna bless us. Let the blessings of Aryama be with us. Let the grace of Indra and Brhaspati be upon us. Let Visnu, the All-pervading (wide-striding) be encouraging to us. Salutations to Brahman. Salutations to Thee. O Vayu! Thou are the visible Brahman. Thee alone shall I consider as the visible Brahman. I shall declare: Thou art the 'Right'; Thou art the 'Good.' May it protect me; May it protect the speaker. Please protect me. Please protect the speaker. Om Peace! Peace! Peace!'
Hence it can be concluded that the Taittiriya Upanishad tries to find out the true nature of God by realising all the states experienced by individuals. This Upanishad tries to focus that only knowledge of the Supreme Being can lead an individual towards the path of knowledge and righteousness.

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Ref: sivanandaonline.org

Essence of the Taittiriya Upanishad:

by Swami Sivananda

Introduction

This Upanishad Belongs to The Krishna-Yajurveda.

1. The great sage Yajnavalkya quarrelled with his preceptor. He was asked by Vaishampayana, his Guru, to return the Veda which he had studied under him. Yajnavalkya vomited the Yajurveda he had learnt. The other Rishis, the pupils of Vaishampayana, assumed the forms of Tittiris (birds, partridges) and swallowed the Veda thus thrown out or vomited. Therefore it came to be known as Taittiriya-Samhita.

2. This Upanishad is divided into sections called vallis, viz., (1) Siksha-valli or the section on instruction. (2) Brahmananda-valli or the section on Brahma-bliss. (3) Bhrigu-valli or the section on Bhrigu.

3. In the first section the preceptor gives clear instructions to the aspirants on character building. He imparts to them rules of right conduct or right living in order to prepare themselves for the attainment of Brahma-Jnana or the knowledge of the Self.

4. The second section deals with the bliss of Brahman. The order of creation is described in this Valli.

5. The third section deals with the story of Bhrigu, son of Varuna, who, under instructions from his father, understood Bliss or Brahman, after undergoing the required penance. In this section the description of the five Kosas or sheaths is clearly given.

Siksha-Valli

6. May the sun (Mitra) be good to us. May Varuna be good to us. May the sun (Aryama) be good to us. May Indra and Brihaspati be good to us. May Vishnu of great strides be good to us. Prostrations to Brahman. Prostrations to thee, O Vayu! Thou, indeed, art the visible Brahman. I shall proclaim Thee visible Brahman. I shall call Thee just. I shall call Thee true. May That protect me. May That protect the teacher. May That protect me. May That protect the teacher.

Om Peace, Peace, Peace!

7. Anuvaka means a sub-division of the Vedas, a section or chapter.

8. The utterance of the peace chant propitiates the Devatas. The spiritual path is rendered smooth through their grace. All obstacles are removed. You will not forget what you have learnt. You will possess good health. You will have good meditation.

9. Vayu is Hiranyagarbha or Cosmic Prana.

10. The repetition of ‘Om-Shanti' thrice is to remove the three kinds of obstacles, viz. Adhyatmika (from our self), Adhidaivika (from the heavens) and Adhibhautika (from living beings).

11. Mitra is the presiding deity of the activity of the Prana and the day. Varuna is the presiding deity of the activity of Apana and of the night. Aryama (the sun) is the presiding deity of the eye and of the sun. Indra is the presiding deity of strength and of the hands. Brihaspati is the presiding deity of speech and intellect. Vishnu is the presiding deity of the feet.

The Exhortation

12. Now comes the final instruction which the students in those days received when they completed their studies under the preceptor. Having taught the Vedas the preceptor exhorts the disciple.

13. Speak the truth. Do your duty (righteousness). Never swerve from the study of the Vedas. Do not cut off the thread of the offspring after giving the preceptor the fee he desires. Never swerve away from truth. Never swerve from duty (righteousness). Never neglect your welfare. Never neglect your prosperity. Never neglect the study and the teachings of the Vedas.

14. Never swerve from your duties to the gods and to men. May the mother be thy god (Matrudevo bhava). May the father be thy god (Pitrudevo bhava). May the preceptor be thy god (Acharyadevo bhava). May the guest be thy god (Atithidevo bhava). Let only those actions that are free from blemish be done, and not others. Only those that are good acts to us should be performed by thee, and not others.

15. You should remove the fatigue of Brahmins who are superior, by serving them with seats, etc.

16. Gift should be given with faith; it should never be given without faith. It should be given in plenty, with modesty, with reverence, with sympathy.

17. Now, if there should arise in thee any doubt as regards any action or conduct, thou shouldst act in those matters as do those Brahmins there, who are thoughtful, religious, not cruel, and devoted to Dharma.

18. Now as regards persons accused of sin, do thou deal with them as do the Brahmins there, who are thoughtful, religious, not cruel, and devoted to Dharma.

19. This is the injunction. This is the teaching. This is the secret of the Vedas. This is the word of command. This should be observed. Thus is this to be meditated upon.

Brahmananda-Valli

Om. May That protect us both (teacher and pupil). May That cause us both to enjoy the bliss (of Mukti). May we both exert to find out the true meaning of the scriptures. May our learning be brilliant. May we never quarrel with each other!

Om Peace, Peace, Peace!

20. The knower of Brahman attains the Supreme.

21. Brahman is Truth, Knowledge and Infinity. He who knows it as existing hidden in the heart, realises all his desires instantaneously and without succession, as the omniscient Brahman.

22. From this Atman is Akasa (ether) born; from Akasa, air; from air, fire; from fire, water; from water, earth; from earth, the herbs, plants and vegetables; from herbs, etc., food; from food, man. Thus man is made of the essence of food. The physical embodiment has its parts, such as the head, the right and left parts, the trunk, the support, etc.

23. Brahman is your own very Self or Soul. It cannot be an object of knowledge. It is always the witnessing Subject.

24. To know Brahman is to become identical with Absolute-Consciousness through meditation and Nirvikalpa- Samadhi

The Human Being's Five Sheaths

25. All beings that exist on earth are born of food. Then they live by food: then, again, to food (earth) they go in the end. So, verily food is the eldest of all creatures. Therefore it is called a medicament to all. All those who worship food as Brahman obtain all food. From food all beings are born; having been born, they grow by food. Food is eaten by beings and also it eats them. Therefore, it is called Anna (food). Other than that (soul) made of the essence of food, there is another self within, formed of Prana. By that this is filled. This Pranamaya is exactly of the form of man (Purusha). Its human form is according to the human form of the former. Of that Prana is the head; Vyana the right wing (side); Apana the left wing (side); the Akasa the trunk (body); the earth, the tail, the support.

26. The Annamaya Kosa is permeated by four Kosas, the Pranamaya and the rest. The Pranamaya Kosa is permeated by three Kosas, the Manomaya by two Kosas and the Vijnanamaya by one Kosa.

27. Through Prana the gods live, and also do men and beasts. Prana is, verily, the life of beings. Therefore it is called the universal life or the life of all. Those who worship Prana attain the whole life duration or the full span of life.

28. Of that former (Annamayatma) this (Prana-mayatma) is the soul. Different from the Pranamaya self made of Prana, there is another self made of mind. With that self made of mind, this (the Pranamaya) is filled. This is also the form of man. Its human form is according to that of the former. Of it Yajus is the head. Rik is the right side (wing). Saman is the left side (wing), injunction (Adesha) is the trunk (body). Atharvangiras is the tail, the support.

29. The Manomaya self is the inner self of the Pranamaya. It permeates the Pranamaya Kosa.

30. Whence all speech turn back with the mind, without reaching, he who knows that, the bliss of Brahman, fears not at any time. This mind is the embodied soul of the former. Of the Pranamaya, this one, namely the Manomaya is the self, having the Pranamaya for its body.

31. Different from that made of mind is another inner soul made of knowledge (Vijnana). By that, this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Faith is its head. Righteousness (Ritam) is the right side or wing. Truth (Satyam) is the left side or wing. Yoga (concentration, meditation) is the trunk (self). Might (Mahas) is the tail, the support.

32. The Manomaya-Kosa is made up of Vrittis or thoughts. It is subtler than the Pranamaya-Kosa. It controls the Pranamaya-Kosa. So it is the inner self of the Pranamaya-Kosa.

33. Knowledge performs the sacrifice as well as Karma. All the gods worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman, and if he does not swerve from it, he attains all desires, having abandoned his sins in the body.

34. Of that (the former), this one, verily, is the self. Different from this self, made of knowledge (Vijnanamaya) is another self within, formed of bliss. By that this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Of it love (Priya) is the head. Joy (Moda) is the right side (wing). Delight (Pramoda) is the left side (wing). Bliss (Ananda) is the trunk (self). Brahman is the tail, the support.

35. Priya is love in looking at a pleasant object. Moda is joy, satisfaction after possessing the object. Pramoda is delight, great satisfaction, the same joy intensified that arises from gratified desires.

36. Birth and death are the attributes of the Annamaya-Kosa.

37. Hunger and thirst are the attributes of Pranamaya-Kosa.

38. Moha (delusion) and Soka (grief) are the attributes of the Manomaya Kosa.

39. The Atman is ever pure and unattached. It is absolutely free from the Shad-Urmis or the six waves of the ocean of Samsara, viz. birth, death, hunger, thirst, delusion and grief.

40. The Annamaya-Kosa constitutes the gross physical body. The Pranamaya, the Manomaya and the Vijnanamaya-Kosas constitute the subtle body or astral body (Linga-Sarira). The Anandamaya-Kosa constitutes the causal body (Karana-Sarira).

41. The three bodies operate during the waking state. The subtle body and the causal body function during the dreaming state. During deep sleep it is the thin veil of Anandamaya-Kosa that separates the individual soul from the Supreme Soul or Brahman. The Anandamaya-Kosa operates during deep sleep.

Origin of Creation

42. If one knows Brahman as non-existent he becomes himself non-existent. If he knows Brahman as existent, then they know him to be existent.

43. Therefore arise the following questions of the pupil: Does he, who knows not, after having departed this world, go there? Or does he, who knows after leaving the world, obtain that?

44. He desired: May I be many, may I be born. He performed Tapas. Having performed Tapas he brought forth all this whatever there is. Having brought forth, he entered it; having entered it, he became what is manifest and what is not manifest, defined and undefined, the abode and non-abode, knowledge and ignorance, truth and falsehood, and all this whatsoever is existing. Therefore it is called existence.

45. In the beginning, this was verily, non-existent. From that the existence was born. That created itself by itself. Therefore, it is called self-made. This which was self-made that is the essence. Having obtained this essence, man becomes blessed, who would have lived and breathed had not the bliss in the cavity of heart existed! This Brahman bestows bliss. When one attains oneness with the Brahman who is invisible, incorporeal, undefined, abodeless, then he becomes free from fear. When, however, one makes even the slightest distinction in Brahman, then there is fear for him. That Brahman itself becomes the source of fear for him who makes a difference. and does not reflect.

Gradation of Bliss

46. Through fear of Him, blows the wind. Through fear of Him rises the sun. Through fear of Him again Indra, fire and Death proceed to their respective duties.

47. Suppose there is a youth, a good youth, well-versed in the scriptures, well disciplined, resolute and very strong. Suppose his is all this earth, full of wealth. This is one unit of human bliss. This is the measure of human bliss.

48. A hundredfold of the human bliss is the unit-measure of the bliss of the human Gandharvas and also is the bliss of one versed in the Vedas, who is free from desires.

49. A hundredfold of the bliss of the human Gandharvas is the unit-measure of the bliss of celestial Gandharvas, and also is the bliss of one versed in the Vedas, who is free from desires.

50. A hundredfold of the bliss of celestial Gandharvas is the unit of the bliss of the manes who dwell in the long enduring world, and also is the bliss of one versed in the Vedas, who is free from desires.

51. A hundredfold of the bliss of the manes who dwell in the long-enduring world, is the unit-measure of the bliss of the Devas born in heaven, and also is the bliss of one versed in the Vedas, who is free from desires.

52. A hundredfold of the bliss of the Devas born in heaven is the unit-measure of the bliss of the Devas known as Karma-Devas, those who have become Devas by their sacrificial deeds, and also is the bliss of one versed in the Vedas, who is free from desires.

53. A hundredfold of the bliss of the Devas known as Karma-Devas is the unit-measure of the bliss of the Devas, and also is the bliss of one versed in Vedas, who is free from desires. A hundredfold of the bliss of the Devas is the unit-measure of the bliss of Indra, and also the bliss of one versed in the Vedas, who is free from desires.

54. A hundredfold of the bliss of Indra is the unit-measure of the bliss of Brihaspati, and also is the bliss of one versed in Vedas, who is free from desires.

55. A hundredfold of the bliss of Brihaspati is the unit-measure of the bliss of Prajapati, and also is the bliss of one versed in Vedas, who is free from desires.

56. A hundredfold of the bliss of Prajapati is the unit-measure of the bliss of Brahman, and also is the bliss of one versed in Vedas, who is free from desires.

57. He who is in man (Purusha), and he who is in the sun, are one. He who knows this, having departed from this world, first attains this Atman made of food, next attains this Atman made of Prana, next attains this Atman made of mind, next attains this Atman made of Buddhi, and lastly attains the Atman made of Bliss.

58. He who knows the Bliss of Brahman, from which all words return without reaching it, together with the mind, is not afraid of anything.

59. Such thoughts as these certainly never distress him; Why have I not done what is good? Why have I committed sin?

60. He who knows thus regards both these as the Atman. Verily, both these he regards as the Atman, who knows this.

61. A sage beholds his own Self everywhere. He feels that everything that exists is nothing but his own Self. Therefore, he feels no fear from anything.

62. A knower of Brahman regards that good and bad are but different manifestations of the same Atman. Virtue and vice do not afflict him. They cannot generate subsequent births. He realises that he is a non-doer and non-enjoyer. He knows that the Atman is actionless, and that the mind alone is the doer of all actions. He has neither wants, nor egoism, nor desires.

Bhrigu-Valli

63. Bhrigu, the son of Varuna, approached his father, and said: O revered Sir, teach me Brahman.

64. He (Varuna) said this to him (Bhrigu): Food, Prana, the eyes, the ears, the mind and the speech are Brahman.

65. To him he further said: That from which these beings are born; that by which, being born, these beings live; that which, when departing, they enter into that seek thou to know that is Brahman.

66. He (Bhrigu) performed penance.

67. Having performed penance, he learnt that food is Brahman; because it is from food that all these beings are born; by food, when born, do they live; and, having departed into food, again, they enter.

68. Having known that, he again approached his father Varuna and said; O revered Sir, teach me Brahman.

69. He (Varuna) told him; By penance (Tapas) seek thou to know Brahman. Penance is Brahman.

70. He performed penance.

71. Having performed penance, (Bhrigu) understood that Prana is Brahman; because it is from Prana that all these living beings are born; having been born, they live by Prana; and having departed, into Prana, again, they enter.

72. Having known that, he again approached his father Varuna to know further and said; O revered Sir, teach me Brahman.

73. He (Varuna) told him; By penance (Tapas) seek thou to know Brahman. Penance is Brahman.

74. Bhrigu performed penance, and having performed penance, he came to the conclusion after analysis and deliberation, that Prana (life) is Brahman. But he was not at all satisfied with this conclusion. He thought that this Prana could not be Brahman, because it is non-intelligent, it is an effect, it has a cause, it has a beginning and an end. So he again approached his father to get further light. And his father, again, asked him to know it by penance.

75. Then Bhrigu understood by penance that the mind is Brahman, because it is from the mind that all these living beings are born; having been born, they live by the mind; and having departed, into the mind, again, they enter.

76. Having known that, he again approached his father Varuna to know further and said; O revered Sir, teach me Brahman.

77. He (Varuna) told him; By penance seek thou to know Brahman. Penance is Brahman.

78. He performed penance.

79. Bhrigu thought that mind is only an organ or instrument of cognition, that it has no self-luminosity, has a beginning and end, and therefore it could not be Brahman, the uncaused. So he approached his father again for further enlightenment. Having been asked to do penance, he does it, again.

80. Then he understood that knowledge is Brahman; because it is by knowledge that all these living beings are born; having been born, by knowledge they live; and, having departed, into knowledge, again, they enter.

81. Having known that, he approached his father Varuna to know it further and said; O revered Sir, teach me Brahman.

82. He (Varuna) told him: By penance seek thou to know Brahman. Penance is Brahman.

83. He performed penance, again.

84. Bhrigu found out that his finding could not give him entire satisfaction and that knowledge could not be Brahman. He thought that knowledge is the agent of all the actions of the Jiva and also the enjoyer of the fruits of actions. So he again went to his father to get further light. And the advice he received was, again, to perform penance.

85. He, then, understood by penance that bliss is Brahman; because from bliss all beings are born; having been born, by bliss they live; and, having departed, into bliss, again, they enter.

86. This is the knowledge learnt by Bhrigu and taught by Varuna. This is established in the supreme ether (heart). He who knows thus becomes one with Brahman. He becomes the possessor of food, and the eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

Injunctions Regarding Food

87. Do not speak ill of food. That shall be your vow.

88. Prana (life) is food. The body is the eater of food. The body is fixed in Prana. Prana is fixed in the body. So thus food is fixed in food. He who knows that food is fixed in food becomes well established. He becomes the possessor of food, and the eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

Eighth Anuvaka

89. Do not despise food. That is the vow. Water is food. Fire is the food-eater. Fire is fixed in water. Water is fixed in fire. So food is fixed in food. He who knows that food is fixed in food is well established. He becomes rich in food, and becomes an eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

90. Accumulate plenty of food (for distribution to the poor and the travellers). That is the vow. The earth is the food. Akasa (ether) is the eater of food. In the earth is fixed Akasa. In Akasa is fixed the earth. So food is fixed in food. He who knows that food thus rests in food is well established. He becomes rich in food, and becomes an eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

91. The earth abides in the ether which is above and below it. The earth is enveloped by ether on all sides. So the earth is food and the ether is the food-eater. The ether is the basis or the container.

92. Without food no meditation is possible. Food should be meditated upon as God or Brahman. It should be adored and glorified.

93. Do not turn away anybody who seeks shelter. This is the vow. Therefore let one acquire much food by any means whatsoever. They say: food is ready. If food is prepared in the best manner, food is given to him (the guest) also in the best manner. If food is prepared in the medium manner, food is given to him also in the medium manner. If food is prepared in the lowest manner, food is also given to him in the lowest manner.

94. He who knows thus obtains similar results.

Meditation on Brahman

95. Brahman resides in speech as preserver, as acquirer and preserver in Prana and Apana, as action in the hands, as motion in the feet, as discharge in the anus. Thus is the meditation of Brahman in respect of man.

96. Now comes the contemplation in reference to the heavens as satisfaction in the rain, as power in the lightning, as fame in cattle, as light in the stars, as offspring, immortality and joy in the generative organ, as all in the Akasa.

97. Let him meditate upon that (Brahman) as support. He becomes well-supported. He will possess all means of living such as food and clothing. Let him meditate upon that as the great. He becomes great. Let him meditate upon that as mind. He becomes thoughtful. Let him meditate upon that as adoration. To him all desires pay homage. Let him meditate upon that as the supreme. He becomes the presence of supremacy. Let him contemplate upon that as the destructive aspect. All those enemies who hate him and the rivals whom he does not like die around him.

98. He who is in man and he who is in the sun both are the same. He who knows thus, departing from this world, and attaining the Annamaya self, then attaining the Pranamaya self, then attaining the Manomaya self, then attaining the Vijnanamaya self, then attaining the Anandamaya self, eating what he likes and assuming forms according to his wishes, travels through the world, and sits singing the following Sama song:

99. O wonderful! I am the food, I am the food, I am the food; I am the eater of food, I am the eater of food, I am the eater of food. I am the author of fame, I am the author of fame. I am the author of fame. I am the first born of the True. Prior to the gods, I am the centre of all immortality. Whoever gives me, he surely does save. I, the food, eats him who eats food. I have conquered all this world. I am luminous like the sun. He who knows thus attains the aforesaid results. This is the Upanishad.

100. This is Jivanmukta's song of unity with all. The sage expresses his experience of oneness.

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YouTube Videos:

Taittiriya Upanishad- chanting - peaceful meditation (44 min):

https://youtu.be/oThMa0CQ0QA?si=cjosLDFRGuqDPeeG

Shiksha Valli (15 min): https://youtu.be/6-vORtZNNKA?si=tCOUqhkMlZ7-UvXG

Brahmananda Valli (14 min):

https://youtu.be/gXyRCYrZTRU?si=4XxHxdAavhmCwwMa

Taittiriya Upanishad - Talk by Parivrajika Divyanandaprana (1 hr 4 min):

https://youtu.be/oOGKkE0-dRU?si=slO_R1uM9VPOTM4A

Taittiriya Upanishad in simple Hindi by Svayam Sharma (23 min):

https://youtu.be/2mhtDhBFJZk?si=ynXJk86Xd6iEuWDx

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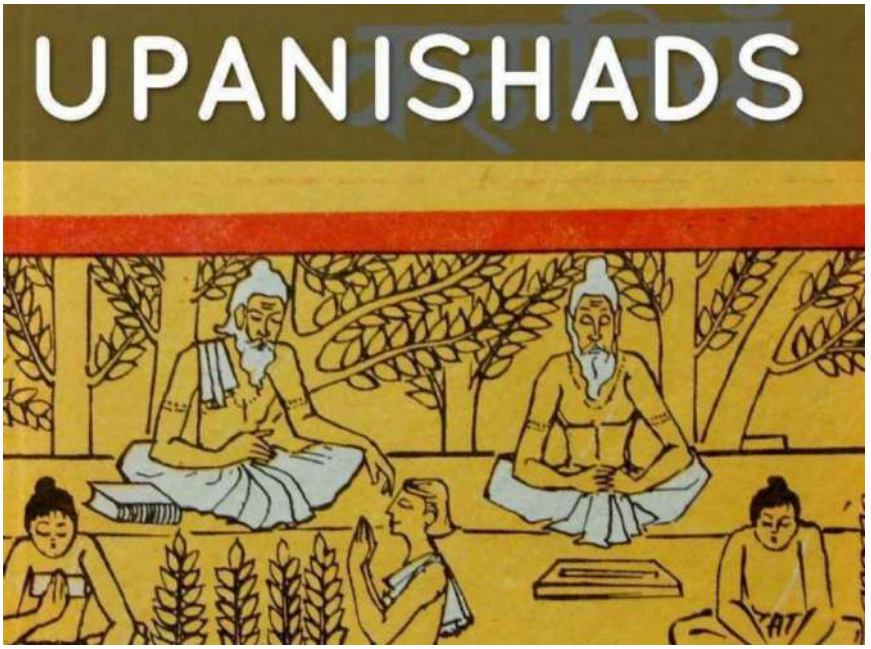
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Upanishads -
11. Brahmanubhava Upanishad
(A rarely found Upanishad)



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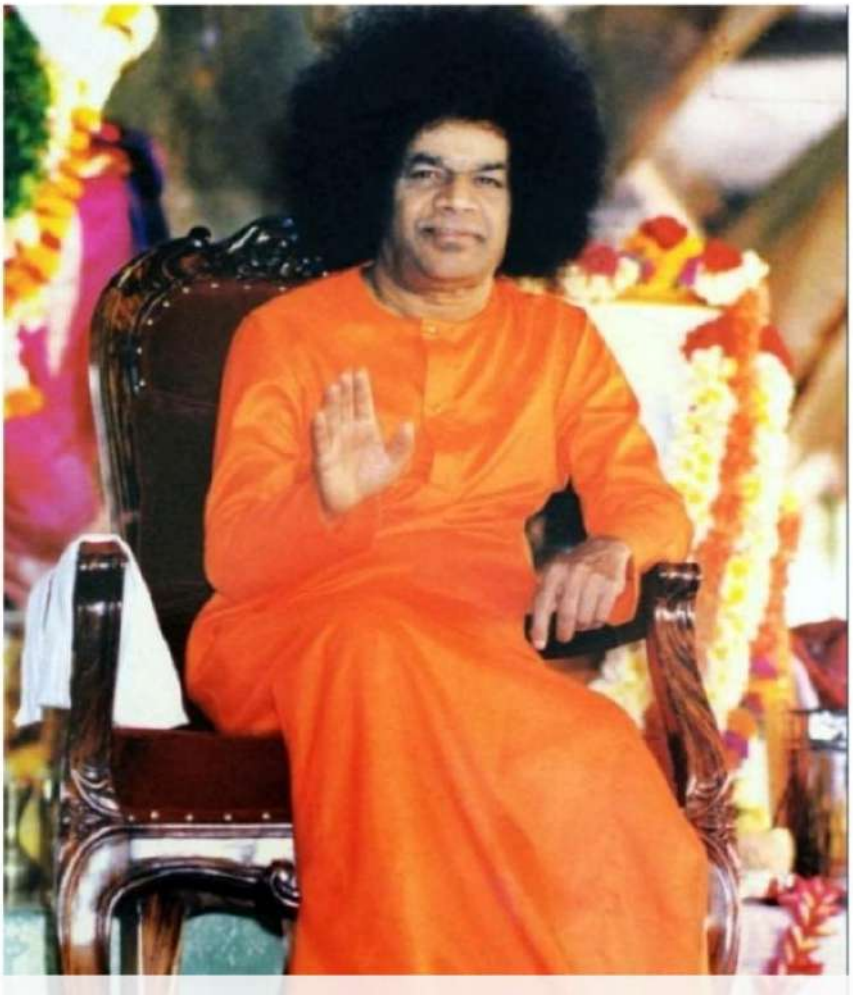
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly info about a rarely found Upanishad, viz. Brahmanubhava Upanishad.

Details about Brahmanubhava Upanishad as given by Sri Sathya Sai Baba in His speech are given.

Also, YouTube videos giving book readings of Brahmanubhava Upanishad are given

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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BRAHMANUBHAVA UPANISHAD

Nonduality Is The Essence Of All Upanishads

The traditional scriptures (sruthis) declare “Brahman is one only, without a second (ekam eva advithiyam Brahma)”. That is to say, there is nothing besides Brahman. Under all conditions, at all times, everywhere, Brahman alone is. In the beginning, there was just being (sat) and nothing else, says the Chandogya Upanishad.
The Mandukya Upanishad calls it peace, auspiciousness, and non-duality (santham, sivam, a-dwaitham). Only the evolved or the manifested can appear as two. That which is seen is different, one from the other and all from the seer. Moreover, the seen is the product of the seer’s likes and dislikes, their imagination and feelings, their impulses and tendencies. When the lamp is brought in, the “snake” disappears and only the rope remains and is understood as such. When the world is examined in the light of knowledge of Brahman (Brahma-jnana), the “illusory picture that attracted and repelled, the picture of duality” disappears.
It is the “two” that causes fear. If one is oneself the listener, the seer, the doer, the enjoyer, how can fear arise? Consider your condition when asleep! The external world is then absent; you are alone with yourself. The state is “One, without a second”. Contemplation of that One and worship of that One leading to the realisation of secondlessness gives you that experience. Like the other, He is immanent; like the vital air, He is the secret of all consciousness (chit), activity, movement.

Brahman Is Described By Five Attributes

Being, consciousness, bliss, fullness, eternity (sat, chit, ananda, paripurna, nithya) - Brahman is described by these five attributes. Through an understanding of these, Brahman can be grasped. Being is unaffected by time.
Consciousness illuminates and reveals itself as well as all else. Bliss creates the utmost desirability. Fullness knows no defect or diminution or decline or defeat. Eternity is that which is unaffected by the limitations of space, time and objectivisation.
In light of this knowledge of Brahman (Brahma-jnana), the world is a mirage, temporary, unreal, and negated by knowledge. The world is but another name for “things seen, heard, etc.”. But remember that “you”, the individual (jiva), the seer, are “being, consciousness, bliss, Brahman”. Get fixed in that assurance; meditate on the Om, which is its best symbol. Become aware from this moment that you are the Atma. When the fog of ignorance vanishes, the Atma in each will shine in its native splendour. Then you know that you were pursuing a mirage in the desert sands, that you were taking as “real” objects that had a beginning and therefore had an end.

Give Up Desire, Attachment, And Ego

The mind becomes bound with attachment when it dwells upon, desires, or dislikes an object. To get free from such bondage, the mind should be trained not to dwell upon, desire, or dislike any object. It is the mind that binds and unbinds. If dominated by passion (rajas), it easily falls into bondage; if purity (sathwa) predominates, it can achieve freedom.
He who feels one with the gross body feverishly pursues the pleasure derivable through the senses. Desire is the consequence of identification with the physical frame. Give that up and you are given up by desire. Joy and grief are like right and wrong, to be transcended. Affection and hatred are of the nature of the internal instruments of people. They don't belong to the "Liver" who lives with them, to the individual soul (jivi), or to the Atma, the essential reality of the individual.

Atma Is Ever Full, Ever Pure, And Self-Luminous

The Atma is ever pure, ever free from attachment, for there is no second to get attached to. The Mundaka Upanishad mantra (III-I) says, Two birds, ever together, with significant and subtle wings, are perched on a tree. One bird is engaged in tasting the fruits. The other just watches.
The tree is the body, and the twin birds are the individual Self (jiva-atma) and the highest Atma (Paramatma).
The individual Self experiences the joy and grief from the deeds in which it engages. The Supreme Atma is subtler than the subtlest and just watches, is just a witness.
How can this gross physical frame of plasma and pus be the pure, the self-luminous, the ever-witnessing Atma? This is built up by food; this is ever in a flux. Before birth it was not, and after death it is not! It is perishable any moment. It can live on without a limb or two, but the moment the vital air stops flowing, it starts to decompose.
So, the body should not be taken as the chief or as the be-all and end-all.
The yoga you should practise is: watch the agitation in the mind as a witness, free yourself from resolutions and even decisions, for and against. Have your mind and its journeys always under control. Yoga is the parallel progress of the individual soul (jiva-atma), with every step in tune with the supreme Atma (Paramatma). The goal is the merger of both; then, all grief ends. One who steadily takes up yoga with faith and is prodded on by unswerving renunciation (non-attachment) can certainly win victory.

Give Up Desires, Attachments And Negate The Mind

The awareness of consciousness (chit) in being-awareness-bliss (satchidananda) means the super knowledge (vijnana) that confers perfect equanimity and purity, in fact, Atmic wisdom (Atma-jnana), which can be experienced by one and all. In common parlance, super knowledge is used to indicate the sciences, but really it means the Higher Wisdom. In that "Self-form", there is no room for "impressions from action (karma)" or for wishes that prompt actions. Wishes vitiate the mind. Wishes lead to action, action leaves a scar (vasana) on the mind. Be alone with yourself; then the mind can be negated. For this reason, yogis retire into caves.
The impressions (vasanas) fall into two categories: beneficent (subha) and maleficent (a-subha). Beneficent impressions help liberation. Repetition of the name, meditation, good

works, charity, justice, unselfish service, gratitude, compassion - these are beneficent. The maleficent tendencies of anger, cruelty, greed, lust, and egotism have to be uprooted with the help of the beneficent. Finally, just as the thorn with which the thorn in the foot is removed is also thrown away, the impressions that were used to overcome the impressions that hurt are also to be discarded.
The beneficial impressions are the products of attachment and produce further attachment, which may persist through many births, so the liberated soul (jivan-muktha) also has to conquer the beneficial impressions. For such a soul, they should be like a burnt rope that can't bind. In fact the entire group - sensual craving, desire, greed, etc. - gets burned the moment the Atma is visualised. One will not be inclined toward anyone or anything; one will be unattached. Where the sun sets, there one lays down for rest. One moves among people unknown and unrecognised, seeking no recognition, why even avoiding it.
When the seer and the seen are the same, the joy is described as that of the fourth stage (thuriya). Beyond this, the Atma is certain to be reached. By dwelling constantly on the Atma and its reality, attachment to the world will fall off. The spiritual discipline must be without break. Genuine spiritual seekers must, with all their resources, redirect the mind from the affairs of the world and the objects that entice the senses and concentrate on the austere purpose of knowing Brahman.
Ignorant (thamasic) resolutions spell grief; pure (sathwic) resolutions promote dharma and help sustain society and individual; passionate (rajasic) ones plunge you into the worldly flood. Give up these three, and you become entitled to the honour of knowledge of Brahman.

Attain Brahman By The Process Of Negation Of Senses

Brahman is of immeasurable depth; how can It be measured and comprehended by this petty mind? It is beyond all possibility of being described by categories, without limit, beyond denotation. To grasp It through the senses is impossible.
The Brahman, which Vedanta declares can be spoken of only as "not-this, not-this," is I-Myself. My reality is the Brahman in the cavity of my heart; I am the Brahman that spiritual aspirants strive to know and succeed in reaching. Brahman is that which remains after subtracting the body, the mind, the vital airs, the brain, etc.
This knowledge is reached by the discipline of negation. Just as by this method of partial elimination you arrive at the conclusion, "So, this is Devadattha (a person)," by this principle of appearance or presumption and its later removal the truth "That thou art (thath thwam asi)" is established. When the veil hiding the individual soul (jivi) is removed, the individual soul is revealed as the highest Atma (Paramatma) or supreme Brahman (Parabrahman).
The true Self (jiva-atma) is of the essence of the highest Atma.
"I" refers to this reality, the being-awareness-bliss (satchidananda); it is only ignorance that can use it to indicate the body! This ignorance and this wrong identification are the causes of continuous cycles of grief and joy.
So, use the word "I" with discrimination to mean only your Brahmic reality; that will win knowledge of Brahman (Atma-jnana) for you.
For experiencing the Atma as your Reality, control of the senses, removal of physical attachment, and truth are essential.

God Is Encased Everywhere

Brahman is the teacher of the gods (brihaspathi) prompting the intellect (buddhi), the Mind of the mind, the Ear of the ear, the Eye of the eye, the Illuminer of all, the Self-illuminant One. His splendour is the light from which everything else emanates. He is the basic support and sustenance. In the mind, He is wisdom. The mind and the intellect do envelop the senses, and without Him, the mind and intellect are helpless to function. They emerge from Him and merge in Him like grass that is born from the earth and becomes part of it. Iron placed in fire becomes red and turns black again when cooled; so too, intellect becomes resplendent with spiritual wisdom (jnana) by dwelling on the highest Brahman (Parabrahman), who is the true nature of spiritual wisdom (jnanaswarupa).
God is encased everywhere, as the child in the womb.

Discover Divinity Through The Eye Of Wisdom Or Of Love

Some declare that they will believe only in a God that can be seen or demonstrated. This is the usual argument of the worldly minded. But it is not easy to see the Highest Atma, which is subtler than the subtlest, with gross physical eyes. You must first get command over a powerful microscope, one fit for the purpose. Either the eye of wisdom or the eye of love is wanted; only with these can you see God.
Can you show others what the thing called “pain” is, or “sweetness”? The eye cannot see an abstract thing like love, pity, mercy, virtue, faith; it is beyond its capacity. But by words, actions, and behaviour we infer that a person has love in the heart. So too, it is possible to judge whether people are knowers of Brahman, how deep they are established in their own reality, whether by fits and starts or steadily and securely. Divine wisdom, divine treasure, harmony with nature - through these He can be identified and discovered. Therefore, try by all means to earn either the eye of wisdom or the eye of love.
Just like sugar in cane juice or sweetness in sugar, the supreme Atma (Paramatma) is ever immanent in creation; He is the inner core of all beings. He is everywhere, always in everything; He has no form; Atma is “without body (a-thanu)”. It is the in-dweller (Purusha). Only by throwing off attachment to the body and purifying the mind and intellect can you merge in your truth and earn the eternal bliss, highest peace (prasanthi), the purest wisdom. Thus only can one earn liberation from the bond-age of birth and death.

Joy And Grief, Vice And Virtue Are Binding Products Of The Mind

Deha, meaning the body, is derived from the root dhah, meaning burn. It implies that which has to be burned.
But, the wise man (jnani) has three bodies: the gross, subtle, and causal. Then what is burned? The fuels are the material world (adi-bhauthika), fate (adi-daivika), and the individual soul (adi-atmic), called the three penances or the cavity of the heart (hridaya-akasa). They can burn and consume the three bodies more quickly and completely than fire. However informed one may be, if one identifies with the body, one must be pronounced foolish.
On the other hand, one who is fixed in the faith that one is being-awareness-bliss (satchidananda) will be transformed into divinity Itself. Don’t identify the individual with the gross body of flesh and bone or even with the subtle and causal. The Atma must be

identified only with the Highest Atma (Paramatma). Only then can permanent bliss emerge. Joy and grief, good and bad belong to the realm of the mind, not to you. You are not the doer or the enjoyer of the fruits of the deeds. You are ever-free.
Virtue is dharma; vice is a-dharma (not dharma). Both are products of the mind, strings that bind the heart.
When people experience this higher truth, they become free from both and achieve the vision of reality. Just as the silk worm gets entangled and imprisoned in the cocoon that it spins around itself, so people spin cocoons of wishes around themselves and suffer.
The Atma is ever disentangled. It is “not-bound by worldly flux.” Its nature is purity, wholeness, joy, wisdom.
Where ego is, bondage persists. Where there is no “I”, freedom holds sway. The “I” is the real shackle.

Overcome The Triple Distinctions Or Illusions

The three obstacles in the path of the seeker of Atma-jnana are the past, present, and future. They must be overcome. The liberated soul (jivan-muktha) is not worried by these. It has gone beyond the triple distinction of the seer, the seen, and the sight; it has known that the distinction is artificial, a product of the mind. Once you have conquered the triple illusion, you will experience Brahman in all things and at all times.

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YouTube Videos:

Brahmanubhava Upanishad - book reading in English (23 min):

https://youtu.be/TfXgAUsTed0?si=YVhjCN5xiFhnJR1u

Brahmanubhava Upanishad - book reading in Tamil (23 min):

https://youtu.be/nDJmhDul88w?si=z7XgQZIbpqw39TMa

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा॑ वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**